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"LIBERTY, HOLINESS, LOVE"

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, DECEMBER 30, 1848. N. S. FOLSOM, EDITOR

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STANZAS FROM WHITTIER.

[Omitted at the conclusion of the Notice in last week's Register for want of room.]

In reading Whittier, nothing can better describe the feelings he has produced in us than his own beautiful and sublime Lines to Follen—lines in which, as in a multitude of others, can be seen, that so far from looking on Nature's "common forms with unanointed eyes," he has the true poetic vision; possesses the gift

Of mystic beauty, dreamy grace;

is not

Unskilled the subtle lines to trace
Or softer shades of Nature's face;

sees the things revealed by the Spirit, and speaks with lips touched by hallowed fire.

A very fine engraved likeness of the poet, from a recent portrait by Hoit, which accompanies the volume, admirably expresses the genius and character of Whittier, while it is true to life. We cannot forbear to add of Whittier, that personal acquaintance with the man but increases the effect of his writings.

Yet, lingering o'er thy charmed page,
Where through the twilight air of earth,
Alike enthusiast and sage,
Prophet and bard, thou gazest forth;

Lifting the Future's solemn veil;
The reaching of a mortal hand
To put aside the cold and pale
Cloud-curtains of the Unseen Land;

In thoughts which answer to my own,
In words which reach my inward ear,
Like whispers from the void Unknown,
I feel thy living presence here.

* * * * * *

For sweetly here upon thee grew
The Lesson which [earth's] beauty gave,
The Ideal of the Pure and True
In earth and sky and gliding wave.

And it may be that all which lends
The soul an upward impulse here,
With a diviner beauty blends,
And greets us in a holier sphere."

For the Register.

"PEABODY'S SERMONS ON CHRISTIAN DOCTRINE."

This little volume has been noticed in the Register many times, and its most excellent contents recommended to the perusal of all lovers of truth. It is one of those good books that are not to be laid by on the student's shelf without being occasionally referred to for a little refreshing of the memory. It contains so short, and yet so intelligible and satisfactory a statement of faith, that we know not how the doctrines, thus laid down and explained, can be better shaped in the thoughts of reflecting minds, than in the very words of the reverend author.

An object in frequently presenting this work to the public notice, is, to meet the wants of those who are growing up every year, and seeking the best aids for the formation of their religious belief; and still more, to satisfy those who may be old in years and worldly experience, but who have lived on the faith of others, until perhaps some recent event has stirred them up to thorough searching after the great truths of religion. We write the more feelingly at this time, from our own recent experience of the need of just such a book, and our own complete satisfaction from an attentive reading of it.

Perhaps the most striking quality of Mr. Peabody's sermons, is the entire absence of mere controversial writing. He does not stop to quibble on points of small importance, nor descend to little captious arguments, in support of the great doctrines he would uphold; but approaching the subject with the purest love of truth, he treats it throughout with that gentle but earnest enquiry after the right, which gives most confidence to the reader, and makes every word so persuasive, from the conviction that it was written, not to worry and weary an adversary; but to open the way to a proper knowledge of the things most essential to man's spiritual well being. After reading other controversial works on religion, the contrast is very great in turning to these quiet pages. Dr. Wood, in his "letters to Unitarians and reply to Dr. Ware," certainly has given a most praiseworthy example in religious polemics, by the excellent spirit he shows throughout; never descending, though always very earnest, to any contemptuous expression as to the doctrines upheld by his opponents. Still in the course of his argument he comes, perhaps necessarily, in direct reply to his antagonists, to very nice and mere verbal distinctions and discussions which only weary the reader's attention, without adding to his knowledge. On this very account that he is not writing in reply to any particular argument, but is only giving a plain statement of an intelligent faith, Mr. Peabody is able to keep entirely clear of little distinctions and useless arguments. But his mind is not, for this, the less ready to grapple with his subjects. He needs no other spur to rouse the whole vigor of his intellect than the simple love of truth, whose gentle influence, whilst it opens the treasures of his mind, does not shut out the religious impulses of the hasty

The neat and compact style in which the sermons are written, is a great excellence. It is not a desirable quality in a book for a hearty reader; but one who reads to learn, will find that every line from Mr. Peabody's pen was written after some thought. The main arguments are very clear and concise, but there is, besides, a good deal inserted in the shape of suggestions, which one is apt to run over too rapidly, though they are in fact the results of much reflection, and in turn deserve serious consideration in the reader's mind. They generally meet exactly those natural queries which rise as one follows the principal trains of argument pursued by the author, and appear just as they rose to his mind in the course of his meditations.

But let all who have not formed an intelligent faith, read these sermons and find out their excellencies for themselves. By so doing, we are very sure they will feel they have never spent the same amount of time more profitably elsewhere. T.

RESOLUTIONS ON PEACE.

LEAGUE OF BROTHERHOOD. At a meeting of the Executive Committee of the American branch of the League of Universal Brotherhood in Boston, Monday Nov. 27th, 1848, the following Resolutions were passed, Viz.

Resolved, That the Pledge to the League of Universal Brotherhood, signed by many thousands of persons in Europe and America, involves the proposition that the practice of war, for any pretence, or under any circumstances, is a violation of the precepts of the Gospel, and destructive of the best interests of mankind; and it is therefore incumbent on all who have signed that Pledge, and on all other persons holding sentiments in accordance with it, to give their efforts for the extinction of this greatest of all moral and physical evils.

Resolved, That in the present state of the world, and until its sentiments shall become more generally conformed to Christian principle, the proposal for a Congress, composed of delegates from all civilized nations, for the formation of a code of international law; and a high court, to adjudicate the disputes of nations, as they may arise, under such law, is the most immediately practicable and effectual method of removing the supposed necessity of appeal to arms; and consequently of enabling nations to abate their expensive and oppressive military preparations.

Resolved, That the efforts of Peace Societies, and other friends of peace, for several years back, to promote the establishment of a Congress and court of nations, are entitled to our warm and unqualified approbation; and to the concurrence and co-operation of every enlightened Christian.

Resolved, That the Congress of Delegates from various nations of Europe and the United States, lately held at Brussels, in the kingdom of Belgium, for the consideration and recommendation of a Congress of Nations, is hailed by us with joy and renewed encouragement; that we cordially concur in its benign and harmonious proceedings; that we tender our grateful acknowledgements to the two representatives from this country, as well as to all the foreign brethren with whom they were there united, and would express our strong desire and purpose, to second their philanthropic movement, by simultaneous action on this continent.

Resolved, That we recommend to the several members of the League of Universal Brotherhood in the United States, unitedly to take measures for a similar Congress or Convention in America; and would affectionately invite all humane friends of peace, of every name and condition—whether agreeing to all our platform or not—to enter and take part with us in this unexceptionable and comprehensive action of Christian benevolence.

For the Committee,
AMASA WALKER, *Chairman.*
Thomas Drew Jr.
Recording Secretary.

SUSTENTATION FUND. Rev. Dr. A. Alexander, of Princeton, is recommending, in a series of articles in the Presbyterian, the formation of a Sustentation Fund, similar to that of the Free Church of Scotland. The idea is, that the churches, instead of supporting each one its own minister, shall contribute to form a great fund, to be at the disposal of the General Assembly, out of which all the ministers belonging to the Assembly shall be supported.

On this the N. Y. Evangelist says:—

"All the evils ever charged to the voluntary system, of small salaries poorly paid, are nothing to be compared with the spirit which such a dependence would inevitably produce. We have greatly misread the character and genius of American Christianity, if such a scheme of mammoth centralization finds favor enough to be carried through."

STRAY LEAVES
FROM
MARGARET SMITH'S DIARY,
IN THE
COLONY OF MASSACHUSETTS.

[Concluded.]

From the National Era.

Boston June ye 14.—Yesterday the wedding took place. It was an exceeding brave one; most of the old and honored families being at it, soe that the great house wherein my Uncle lives was much crowded. Among them were Gov. Broadstreet, and manie of the honorable magistrates, with Mr. Saltonstall and his worthy lady—Mr. Richardson, the Newbury minister, joining the twain in marriage in a verie solemn and feeling manner. Sir Thomas was richly apparelled, as became one of his rank, and Rebecca, in her white silk, looked comelie as an angel. She wore the lace collar I wrought for her last winter, for my sake, although I fear me she had prettier ones of her own working. The day was wet and dark, with an easterly wind blowing in great gusts from the bay, exceeding cold for the season.

Rebecca, or Lady Hale, as she is now called, had invited Robert Pike to her wedding, but he sent her an excuse for not coming, to the effect that urgent business did call him into the Eastern countrie as far as Monhegan and Pemaquid. His letter, which was full of good wishes for her happiness and prosperitie, I noted saddened Rebecca a good deal; and she was moreover somewhat disturbed by certain things that did happen yesterday: the great mirror in the hall being badly broken, and the family arms hanging over the fire-place thrown down, soe that it was burned by the coals kindled on the hearth, on account of the dampness; which were looked upon as ill signs by most people. Grindall, a thoughtless youth, told his sister of the burning of the arms, and that nothing was left save the head of the Raven in the crest, at which she grew verie pale, and said it was strange, indeed, and, turning to me, asked me if I did put faith in what was said of signs and prognostics. Soe, seeing her troubled, I laughed at the matter, although I secretlie did look upon it as an ill omen, especiallie as I could never greatlie admire Sir Thomas. My brother's wife, who seems fully persuaded that he is an unworthy person, sent by me a message to Rebecca, to that effect; but I had not courage to speak of it, as matters had gone so far, and Uncle and Aunt did seem soe fully bent upon making a great lady of their daughter.

The vessel in which we are to take our passage is near upon ready for the sea. The bark is a London one, called "The Three Brothers," and is commanded by an old acquaintance of Uncle Rawson. I am happy with the thought of going home, yet, as the time of departure draws nigh, I do confess some regrets at leaving this countrie, where I have been so kindlie cared for and entertained, and where I have seen soe manie new and strange things. The great, solemn woods, as wild and natural as they were thousands of years ago, the fierce suns of the summer season, and the great snows of the winter, and the wild beasts, and the heathen Indians—these be things the memory whereof will ever abide with me. To-day the weather is again clear and warm, the sky wonderfullie bright, the green leaves flutter in the wind, and the birds are singing sweetlie. The waters of the bay, which be yet troubled by the storm of last night, are breaking in white foam on the rocks of the main land, and on the small islands, covered with trees and vines; and manie boats and sloops going out, with the west wind, to their fishing, doe show their white sails in the offing. How I wish I had skill to paint the picture of all this for my English friends! My heart is pained, as I look upon it, with the thought that after a few days I shall never see it more.

June ye 18. To-morrow we embark for home. Wrote a long letter to my dear brother and sister, and one to my cousins at York. Mr. Richardson hath just left us, having come all the way from Newbury to take leave of us. The excellent Governor Broadstreet hath this morning sent to Lady Hale a handsome copie of his first wife's Book, intituled "Several Poems by a gentleman of New England," with these words on the blank page thereof, from Proverbs xxxi, 30, "A woman that feareth the Lord, she shall be praised," written in the Governor's own hand. All the great folks hereabout have not failed to visit my Cousin since her marriage; but I doe think she is better pleased with some visits she hath had from poor widows and others who have been in times past relieved and comforted by her charitie and kindness, the gratitude of these people affecting her unto tears. Trulie it may be said of her, as of Job: "When the ear heard her then it blessed her, and when the eye saw her it gave witness to her: because she delivered the poor that cried and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon her; and she caused the widow's heart to sing for joy."

[Here the Diary ends somewhat abruptly It appears as if some of the last pages have been lost. Appended to the Manuscript I find a note, in another handwriting, signed "R. G." dated at Malton Rectory, 1747. One Rawson Grindall, M. A., was curate of Malton at this date, and the initials are undoubtedly his. The sad sequel to the history of the fair Rebecca Rawson is confirmed by papers now on file in the State House at Boston, in which she is spoken of as "one of the most beautiful, polite, and accomplished young ladies in Boston." Her portrait, now in the rooms of the New England Genealogical Society, represents her as fair-haired, with regular and pleasing features. Her dress is in the extreme of the fashion of her time,—Editor]

"These papers of my honored and pious grandmother, Margaret Smith, who, soon after her return from New England, married her cousin, Oliver Grindall, Esq., of Hilton Grange, Crowell, in Oxfordshire, (both of whom have within the last ten years departed this life, greatly lamented by all who knew them,) having come into my possession, I have thought it not amiss to add to them a narrative of what happened to her friend and cousin, as I have had the story often from her own lips.

"It appears that the brave gallant, calling himself Sir Thomas Hale, for all his fair seeming and handsome address, was but a knave and impostor, deceiving with abominable villany Rebecca Rawson and most of her friends, (although my grandmother was never satisfied with him, as is seen in her journal.) When they got to London, being anxious, on account of sea-sickness and great weariness, to leave the vessel as soon as possible, they went ashore to the house of a kinsman to lodge, leaving their trunks and clothing on board. Early on the next morning, he that called himself Sir Thomas left his wife, taking with him the keys of her trunks, telling her he would send them up from the vessel in season for her to dress for dinner. The trunks came as he said, but after waiting impatiently for the keys until near the dinner hour, and her husband not returning, she had them broken open, and, to her grief and astonishment, found nothing therein but shavings and other combustible matter. Her kinsman forthwith ordered his carriage, and went with her to the inn where they first stopped on landing from the vessel, where she inquired for Sir Thomas Hale. The landlord told her there was such a gentleman, but he had not seen him for some days. 'But he was at your house last night,' said the astonished young woman. 'He is my husband, and I was with him.' The landlord then said that one Thomas Rumsey was at his house, with a young lady, the night before, but that she was not his lawful wife, for he had one already in Kent.—At this astounding news, the unhappy young woman swooned outright, and, being taken back to her kinsman's, she lay grievously ill for many days, during which time, by letters from Kent, it was ascertained that this Rumsey was a graceless young spendthrift, who had left his wife and his two children, three years before, and gone to parts unknown.

"My grandmother, who affectionately watched over her, and comforted her in her great affliction, has often told me that, on coming to herself, her poor cousin said it was a righteous judgement upon her, for her pride and vanity, which had led her to discard worthy men for one of great show and pretensions, who had no solid merit to boast of. She had sinned against God, and brought disgrace upon her family, in choosing him. She begged that his name might never be mentioned again in her hearing, and that she might only be known as a poor relative of her English kinsfolk, and find a home among them until she could seek out some employment for her maintenance, as she could not think of going back to Boston, to become the laughing stock of the thoughtless, and the reproach of her father's family.

"After the marriage of my grandmothar, Rebecca was induced to live with her for some years. My great aunt, Martha Grindall, an ancient spinster, now living, remembers her well at that time, describing her as a pale, sad-looking woman, of a sweet and gentle disposition, and much beloved by all the members of the family. Her father, hearing of her misfortunes, wrote to her kindly inviting her to return to New England, and live with him, and she at last resolved to do so. My great uncle Robert having an office under the Government at Port Royal, in the island of Jamaica, she went out with him, intending to sail from thence to Boston. From that place she wrote to my grandmother a letter, which I have also in my possession, informing her of her safe arrival, and of her having seen an old friend, Capt. Robert Pike, whose business concerns had called him to the island, who had been very kind and considerate in his attention to her, offering to take her home in his vessel, which was to sail in a few days. She mentions in a postscript to her letter, that she found Capt. Pike to be much improved in his appearance and manners—a true natural gentleman; and she does not forget to notice the fact that he was still single. She had, she said, felt unwilling to accept his offer of a passage home, holding herself unworthy of such civilities at his hands; but he had so pressed the matter that she had, not without some misgivings, consented to it,

"But it was not according to the inscrutable wisdom of Providence that she should ever be restored to her father's house. Among the victims of the great earthquake which destroyed Port Royal a few days after the date of her letter, was this unfortunate lady. It was a heavy blow to my grandmother, who entertained for her cousin the tenderest affection, and, indeed, she seems to have been every way worthy of it; lovely in person, amiable in deportment, and of a generous and noble nature. She was, especially after her great trouble, of a somewhat pensive and serious habit of mind, contrasting with the playfulness and innocent light-heartedness of her early life, as depicted in the Diary of my grandmother, yet she was ever ready to forget herself, in ministering to the happiness and pleasure of others. She was not, as I learn, a member of the Church, having some scruples in respect to the rituals, as was natural from her education in New England, among puritanic schismatics; but she lived a devout life, and her quiet and unostentatious piety exemplified the truth of the language of one of the greatest of our divines, the Bishop of Down and Connor "Prayer is the peace of our spirit, the stillness of our thoughts, the issue of a quiet mind, the daughter of chatity, and the sister of meekness." *Optimus animus est pulcherrimus Dei cultus.*

S. G."

NOTE BY THE EDITOR.

In the course of the publication of these passages from the Diary of Margaret Smith, I have noticed several slight inaccuracies in relation to persons, places, and dates; and as a matter of course, the entire narrative requires that allowance should be made for the prevailing prejudices and credulity of the author's time. Taking all things into consideration, the accordance of the Diary with historical fact is not a little remarkable, and argues well for the sincerity and truthfulness of the writer. The principal merit of this fragment of auto-biography is, that it affords a tolerably life-like picture of the Past, and introduces us familiarly to the hearth and home of New England Puritanism in the seventeenth century.

From the Tributes to the Beautiful.

PAST MEMORIES.

BY J. G. WHITTIER.

Now thrills, once more, the lengthing chain,
Of memory, at the thought of *thee!*
Old hopes, which long in dust have lain,
Old dreams come thronging back again,
And boyhood lives in me;
I feel its glow upon my cheek,
Its fulness of the heart is mine,
As when I learned to hear thee speak,
Or raised my doubtful eye to thine.

I hear again thy low replies,
I feel thine arm within my own,
And timidly again up rise
The fringed lids of hazel eyes
With soft brown tresses overblown.
Ah! memories of sweet summer eves,
Of moonlit wave and willowy way,
Of stars, and flowers, and dewy leaves,
And smiles and tears more dear than they!

Ere this, thy quiet eye hath smiled,
My picture of thy youth to see,
When half a woman, half a child,
Thy very artlessness beguiled,
And folly's self seemed wise in me;
I too can smile, when o'er that hour
The lights of memory backward stream,
Yet feel the while that manhood's power
Is vainer than my boyhood's dream.

Years have passed on, and left their trace
Of graver care and deeper thought,
And unto me the calm, cold face
Of manhood—and to thee, the grace
Of woman's pensive beauty brought.
On life's rough blast, for blame or praise,
The school-boy's name has widely flown;
Thine, in the green and quiet ways
Of unobtrusive goodness known.

And wider yet, in thought and deed,
Our still diverging paths incline;
Thine, the Genevan, sternest creed—
While nearers to my spirit's need
The Yorkshire peasant's simple line.
For thee, the priestly rite and prayer,
And holy day and solemn psalm;
For me, the silent reverence, where
My brethren gather, slow and calm.

Yet hath thy spirit left on me
An impress Time has worn not out,
And something of myself in thee,
A shadow from the past, I see
Lingering e'en yet thy way about;
Not wholly can the heart unlearn
That lesson of its better hours,
Nor yet has Time's dull footstep worn
To common dust that path of flowers.

THE DEAD SEA EXPEDITION.—INTERESTING LETTER.

The Washington Union contains the folowing very interesting letter from Lieut. Wm. F. Lynch, under whose command the perilous expedition to the Dead Sea was so successfully prosecuted:

To the Editor of the Union:

With the consent of the Hon. Secretary of the Navy, I beg leave, through your columns, to redeem a promise I have made.

When the small party, just returned from the Dead Sea, first entered upon its waters, its members came, one and all, to the conclusion, that having undertaken what others failed to accomplish, the honor of the American name was at stake, and that it were better to die like them than return unsuccessful.

On the evening of the 9th day, however, on the southern sea, we were prostrated by the hot blasts of a simoom, sweeping from the desert of Arabia, which was followed by five days of intense and stifling heat. On the afternoon of the 4th day on the coast of Moab, to our surprise, we were greeted by a deputation of *Christians* from Kerak, the Kerjath Moab of the Bible.

The joy of this people at meeting us was unbounded. They cares sed us, brought us water and leban, (sour milk,) all they had, and some of them spent nearly the whole night hunting a wild boar, wherewith to regale us. When told that our forms of worship in America were different from theirs, they replied; "What matters it? Christ died for all! Do you not believe in him!" When told that we did, they said; "Then what are forms before God? He looks to the heart! We are brothers!" And brothers they continued to call us to the last.

We could not trace their origin, but concluded that they are either the descendants of one of the last tribes converted to Christianity, who, in the fastnesses of the mountains, had escaped the Mohammedan alternative of "the Koran or the sword," or the crusaders under the Christian Lord of Kerak. They number about 150 families, and live in the town—the only one now left in the once populous country of Moab. Within the walls are also the huts of 100 Muslim families, and outside are the black tents of the fierce tribe Kera-Keyeh, numbering 750 fighting men.

The Christians gave us an invitation to visit their town, about seventeen miles distant in the mountains; but, while hospitably urging us to go, they did not conceal the perils of the visit; for they confessed that they were outnumbered and overawed, and in an emergency would not dare openly to assist us.

I determined, however, to accept their invitation at all hazzard; for it was evident that, unless recruited by a more bracing atmosphere, we must inevitably perish. In this opinion the lamented Mr. Dale concurred with me.

I will not tire you with an account of the visit—of the treachery with which we were threatened, and our return, in battle-array, with the hostile Sheikh as prisoner—but simply express my conviction, that, but for the timely information given by the Christians, we should never have seen our boats again.

These poor Christians are much tyrannized over by their Muslim neighbors. Their only place of retreat, when threatened with violence, is their little cell of a church, which can scarcely hold twenty families. Their account which in its narration bore the impress of truth, seems confirmed by the circumstances that in the centre of their little church there is a well, which supplies them with water until their provisions are exhausted, or the restless nature of ther persecutos takes them elsewhere. The object of all their hopes is to build a church sufficiently large to hold their wives and children; for, with all their intolerance, the Muslims respect the house of Him whom they call "Issa, the Prophet of the Christians."

The foundation and a part of the walls of a church have been built, but the work is discontinued from the want of means—the sirocco and the locust having swept their harvests for several years. They gave me an appeal to their Christian brethren in America, which I promised to deliver. With many apologies for its phraseology, they begged me to write it out more fully for them; but I prefer sending it forth in its own simple and touching brevity. I will only add, that little should be given, and that *discreetly*, at different times, so as not to excite the cupidity of the Muslims. The Board of Foreign Mission at New York will doubtless receive what may be given, and forward it either to their brethren in Beirut or to the Anglican bishop at Jerusalem, for distribution. One cent from each humane person in this land of charity will be more than sufficient.

APPEAL.

By Gods favor: May it, God willing, reach America and be presented to our Christian brothers, whose happiness may the Almighty God preserve, Amen.

8642. BEDUAH.

We are in Kerak, a few very poor Christians, and are building a church.

We beg your excellency to help us in this undertaking for we are very weak.

The land has been unproductive and visited by the locusts for the last seven years.

The church is delayed in not being accomplished, for want of funds; for we are a few Christians, surrounded by Muslims.

This being all that is necessary to write to you, Christian brothers in America, we need say no more.

The trusters in your bounty,
ABDALLAH EN NAHAS, (Sheikh.)
YAKOB EN NAHAS.
KERAK, 28 Jamad Awak, 1264.

[Dr. Robinson, vol. 2, p. 570, remarks that "the crusaders erected the fortress still known as Kerak, [Kir, or Kirjath—i.e. fortress—once a celebrated post occupied as a fortress by the Moabites.] They established here in A. D. 1167, a Latint bishopric of Petra, which continued for some years; and the name and title remain in the Greek Church until the present day."

The facts mentioned by Lieut. Lynch are a discovery, to the honor of which he is entitled.

"THE CHRISTIAN MERCHANT."

[Extracts from Rev. Mr. Bellows' Sermon.]

Jonathan Goodhue, the son of the Hon. Benjamin Goodhue, Senator from Massachusetts, came to this city about forty years ago, and entered upon mercantile life. His distinguished moral traits were purity of mind, conscientiousness, benevolence, and love of freedom. Perhaps the first was the most striking in a man in his position. He shrank with an instinctive disgust from the foul, the low, the unworthy, and compelled all to feel that he was a 'vessel made to honor,' which could admit no noisome or base mixtures in its crystal depths. His purity of mind was still further evinced in the difficulty with which he conceived of bad motives or wrong intentions in others. He had an unaffected confidence in his fellow-creatures, growing out of his own ingenuousness. He was the apologist of all men, seeking explanations of their misconduct which would relieve them of utter condemnation, and often clinging to them whon deserted by most others. It was remarked by one who enjoyed his daily and familiar intercourse, that he never heard him speak in decisive scorn of any man but in one instance. He was as an equal among his own children He had no taste for notoriety, influence, social conspicuousness, exciting speculation, or brilliant success. He maintained the equanimity, elasticity, and spontaneous cheerfulness of his youth even to his latest days.

Probably conscientiousness would be first named by this community, as Mr. Goodhue's characteristic quality. Duty, I doubt not, was the word, if not oftenest upon his lips, most deeply stamped upon his heart. He was accustomed to refer his conduct in little and in great things to the court of conscience.

Nor was this sense of duty in him the stern and narrow principle it is sometimes seen to be even in the good. He had a most tender and solicitous regard for others' rights, and was ever on the watch to learn and fulfil his obligations in the least particular to every human creature He was careful to pay honor where honor is due, to lose no opportunity of manifesting respect for worth and virtue; to avoid the least trifling with the feelings or the reputation of others, and to give, at all times, the least possible trouble on his own account. If the testimony of the commercial world is to be taken, his counting-room was to him a sanctuary in which he offered the daily sacrifice of justice, truth and righteousness, and sent up the incense of obedience to that great precept: "Do unto others, as you would that they should do unto you." It was the pervading control and influence of this sense of duty, which enabled him to say at the very close of his life: "I am not conscious that I have ever brought evil on a single human being."

And this suggests another characteristic of Mr. Goodhue—his benevolence, which when I mention it, seems as each of his other traits does, the most striking of all. Perhaps no man in the community had a livelier interest in man simply as man. It mattered nothing what his station, condition, faith, country, or color, he loved his kind; loved to make the human heart rejoice; loved to call up even momentary feelings of satisfaction in the breast of those with whom he had only a passing intercourse. Whose eye turned so quickly to recognize the humblest friend; whose smile and hand so ready to acknowledge the greetings of a most extensive circle of acquaintances! I know nothing of his more substantial services to the suffering and the needy. He was not a man to allow his left hand to know what his right hand did; yet, who can doubt that his charities were as large as his heart and his means!

The love of freedom was the most conspicuous mental trait in Mr. Goodhue. He was the earnest advocate of political freedom, of religious liberty, and of free trade. He had exercised himself upon all the political, religious, and commercial questions of his time; and upon most had worked himself out into the largest liberty and the clearest light. By conscience, by heart, he was the ardent supporter of human rights. He could bear no restrictions, tolerate no interference here. He had a full and unwavering confidence in the value and the permanency of our institutions, and was not dismayed by any of the discouraging signs of the times. He believed fully in human progress, and delighted in nothing so much as in noticing or recounting the proofs of it. But his strongest feeling was the importance and the necessity of religious liberty and perfect toleration. He came to this city before the Unitarian controversy had arisen at the East, and was an attendant for many years upon Trinity Church, where, indeed, he became a Sunday School teacher. He was contented there, and was not among those who started the First Unitarian congregation in New York. It was not till the spirit of persecution arose in this city, and he saw men and opinions, that he knew to be pure, charged with infidelity and branded with social opprobrium, that he felt his spirit stirred within him. Then his sense of duty, his strong sentiment of justice, his love of truth, and his abhorrence of intolerance, all combined to make him cast in his lot with a sect everywhere spoken against. In him it was a high act of moral courage, and a triumph of conscience over interest and inclination, for he was connected, by marriage, with one of the most influential families of the dominant sect in this city, and compelled, in the fulfilment of his duty, to forsake the worship to which his household adhered; a separation which to the honor of all be known, never distilled a drop of bitterness into his domestic cup. Mr Goodhue was a firm believer in the doctrines of Unitarianism, and rejoiced in every evidence of their spread; but his attachment to the principles of religious liberty was still stronger, and he would have left us, as soon as any other body of Christians, had we proved false to the charity we vow.

I might speak, my brethren of the simplicity of his manners, his modesty and humility, his great dislike of ostentation in modes of life, dress, equipage and domestic arrangements. No man envied his success, or was jealous of his honors. His wealth built no barrier between him and his fellow men, however humble.

I should wrong him, and the place, and the office I fill, did I fail to say, that the foundation of all that was admirable in Mr. Goodhue's character was Piety! A profound reverence and love for God was the central and pervading sentiment of his heart. This was the light and strength of his conscience. To please God, to render himself a pure and acceptable offering in his sight, to do his Maker's will on earth as it is done in heaven—this was the rule and the impulse, and the secret source of his righteous life.

If you ask for the shades in a character so singularly shining, perhaps it might be said that Mr. Goodhue valued the approbation of his fellow-men so much as to injure the decisiveness of his estimates of character, and the frankness of his expressions in regard to men and measures; that his cautiousness amounted to timidity; and his love of peace to pusillanimity. He complained of himself that he had not the courage to say disagreeable things when it was proper to do so, to resist wrong, and to check encroachment. His gentleness and kindness of heart affected his discrimination of character, while his veneration for the opinions of his early teachers in politics and religion, gave his mind a degree of confidence in the sentiments he had received from them, somewhat unfavorable to progress or the ful development of truth. He had, perhaps, an overweening respect for his own judgment in matters which he had not fully measured or exhausted; a fault, however, which never assumed the form of arrogance, or affected his manners, though it may have narrowed his comprehension.

MR. GOODHUE'S LAST DOCUMENT.

WRITTEN A FEW MONTHS BEFORE HIS DEATH.

[The following, introduced with appropriate remarks by the preacher, is from the sermon already quoted.]

The paper is dated New York, Feb. 7, 1848, at his residence in this city, and is as follows:

"Born on the 21st of June, 1783, I am now well advanced on my 65th year. This fact of itself would remind me that the end cannot probably be very far off. But besides, I have for about two years past occasionally found an oppression on the chest, on moving quickly, which seems to indicate some derangement in the action of the heart, and this difficulty I think has materially increased within a few weeks. Wishing to offer some observations for the use of my family, should I be suddenly removed from them, I have set down the thoughts that occur to me.

"First, then, I thank Heaven that my lot has been cast in this age, and in this land. I say in this age, for although the evils that exist are abundant, yet I think there has been great gain in the general recognition amongst a numerous portion of the intelligent part of society, of the importance of the great principles of Peace, Temperance, and respect for the rights of others.—And in my own country, these principles are more prevalent, I think, than in any other; and there is, moreover, I think, this further encouraging view, that they are constantly making progress throughout the community. I take this view also, that the conditions which go to giving a man the consideration and esteem of his fellow-creatures, to which we all justly attach a value, have more reference to the essentials of character, as intelligence and virtue, and more independence of the extraneous circumstances of official position, family connexion, or great wealth. The advantages of these accidents are of no comparable importance here, with what they are in the other countries of the world, and thus temptations to draw men aside from the course of virtuous life are accordingly so much the less dangerous."

After expressing his gratitude for the blessings of his domestic ties, and the happiness of his home, he says:

"In those in whom my happiness is more immediately concerned, what equivalent could there be for a departure from a life of uprightness."

And then continues:

"In looking back on my own course of life, I have abundant cause for thankfulness; for while desiring humbly to acknowledge the insufficiency of my own merits, yet have I great reason to rejoice that, growing up under the influence of the good and the pure, I have escaped many evils where others have been less fortunate. I have often mentioned that, amongst my associates in my native town, (Salem,) I scarcely ever heard a profane word.

"I ought to account it another circumstance of thankfulness that I had the advantage in early life of imbibing and cultivating sentiments of perfect toleration and charity for the religious opinions of others, so that I have never for a moment felt the slightest restraint in cherishing all goodwill towards the worthy and good, of whatever sect or denomination they might be. At an early period of my life I was thrown for several months exclusively in the society of Mahometans and Brahmins, and there were many amongst them with whom a mutual regard subsisted. Mere opinion, if squaring even with my own notions of truth, I have ever considered as far less important than right motives. I wish to cherish the most devout reverence for the Great, Omnipotent, Omnipresent, and Perfect Being, the Great First Cause, the Creator and Ruler of the Universe—our Father, Preserver and Benefactor, and to keep habitually in view the obligations I owe to him of perfect obedience in all things. What these duties are, I think are more plainly shown in the life and precepts of the Great Teacher, and I wish accordingly to set all value upon them. These he has said are essentially Love to God, and Love to Man."

"In reference to the style of living, I wish to advise my children against everything like extravagance, however much they may happen to be favored with the means of indulgence. Things comfortable, if they can afford it, I would not withhold; but I should consider it a rule never to be departed from, that so far as display should be the object, they should never exceed in the slightest degree the rule which should prevail amongst the wise and the prudent. An infinitely more deserving object of their regard in the bestowment of superfluous means, should be, I think, the aiding of the great cause of learning and science. I have no doubt that the tendency of society is to lessen the distinctions of rank as regards the accidents of birth and station, and that the great principle of equality is to make progress in the world—and when growing out of a high civilization, it is to be hailed with all welcome. The overthrow of almost any of the institutions of society in any country by violence, I should be disposed to deprecate, and I am disposed to abhor *revolutions*, but to cherish *reformation* every where.

"In reference to the closing scene in this world, I wish to express my desire that there be no parade connected with the funeral performances. It would be my desire that none but the immediate relatives and friends should be called together when the usual religious services should be performed, and that no more than a single carriage should follow the hearse to the cemetery.

After bidding adieu to his family with a particular reference to every individual having any claim upon his recollection at such a solemn moment, he concludes with these words:

"I pray Heaven to receive my parting spirit."
(Signed) JONATHAN GOODHUE.

In a postscript is appended the following pregnant after-thought,

"I add, as a most happy reflection, that I am not concious that I have ever brought evil on a single human being."

REV. HENRY WARD BEECHER, ON AMUSEMENTS.

[We have combined the two reports in the Traveller and Journal, of Mr. Beecher's Lecture before the Mercantile Library Association, Wednesday, Dec. 13th.]

Amusements were defined to be all those processes in which social or physical enjoyment was sought; pleasure is amusement carried to excess, and the term *ennui* has been devised to express the result of the super-stimulus—pleasure.—There were two classes in the community, to whom he might address himself—*Those who live only for pleasure,—and those who confounding amusement with pleasure, reject both*, as not only frivolous, but absolutely wicked. To the first, who are sunk in vice, but little need be said, as they fondly cling to their sinful ways. But to those who dissent on conscientious grounds, he would address himself, and urge upon them the necessity of amusements as aids to morals. He thought a reform was much needed, and he hoped soon to see it accomplished.

Some there are, whose views are so ascetic, and whose morality is so energetic, that they reject amusements altogether. Such men were always on the minor key; they were like the old portraits which hung around the wall, and looked out on life before them with awful propriety. Others again tolerate them in a quiet dignified way—while others say that one should find amusement in his daily avocations. Some men, in their duties, it was true, might find their pleasures; but all could not. Everything depended on the nature of our duties. The pin-maker can find little amusement in working twelve or fourteen hours in the day, in making the twentieth part of a pin. One rank or class must not make rules for all other ranks or classes. Labor's sternest duty may be irradiated by pleasure. The faculties of the mind were evidently designed to lend a grace to labor. Nature, in her fields and flowers, has strewn a thousand beauties beneath the feet of man. These are afforded to him to lend a charm to his leisure hours, and exist *without* the mind. But there are *within* the mind, aids to pleasure—as mirthfulness, ideality, benevolence; upon the full developement and exercise of these faculties, depends much of the comfort of man during his earthly career. The moral and executive faculties may be of more importance; bones form a framework for the face; but what would a skeleton face be without its covering of flesh!

[There were in the mind of man, faculties answering to the lines of beauty, the colors, the flowers, and the sweet sounds, which adorned the natural world. Such were mirthfulness and ideality, &c. It was impossible to repress and destroy these faculties without doing wrong. Mirthfulness was as important to the perfection of the mind as conscientiousness. It might not be as great a loss to be deprived of an ear as a right hand; but by the loss of either, a man was maimed. Conscientiousness was as important to the perfection of character, as the bones were to the perfection of the face; but that mind in which conscientiousness was cultivated, to the neglect of all the other faculties, would be like the face stripped of its beautiful coverlig—a frightful mask of grinning bones.]

* *Many of the powers of the mind appeared to be specially designed and adapted to promote the pleasure of man. The whole arrangement of the natural world was an exhibition of taste in the Builder and Maker thereof, and was adapted to promote pleasure in man.—Lines and forms of beauty, rich and variegated colors, and sweet sounds, met us on every hand. And when he had gazed on the thousand beautiful flowers, of every shape and hue, which adorned a vast prairie, and had drunk in the music of birds which sang and talked around him, he had found it impossible to keep silence, and yet impossible to give utterance to his sense of the goodness of that Being who had thus profusely spread beauty around his path; and he had been ready to exclaim, If the Footstool be thus embroidered, what must be his Throne!

He urged attention to amusements, for the very good that they did to health—of body and mind—and the consequent assistance which they afford in the discharge of the sober and laborious duties of life. Amusements were necessary to the student, the overtaxed merchant, and the operative. * * Even the lowest kinds, in this view, were better than none. The hard and grinding toil to which the masses in a great city were habitually subjected, rendered some kind of amusement indispensible. No man understood better than did Napoleon what was necessary to men, in the city or the camp, and he had said: The French people need amusements. He might, with equal truth have said, *all people* need amusements. What better than a beast would the poor artisan be without amusement! But what is right for one may not be so for all. It might be right in the savage to *ascend

the young were unduly restrained in the family, the reaction, on becoming their own masters, was most certain. Some parents were so much afraid that their children would do wrong, that they would not let them do anything. But when they obtained their liberty, with none to control their pleasures—never having learned to act aright—they were quite sure to riot in self-indulgence. The danger from over-excitement was no less imminent. When the young were over-worked, were shut up to hard toil, and had very little time for amusement, they were anxious to compact and concentrate as much pleasure as possible in the shortest possible time: and accordingly, went into amusements with a concentration of soul, which indicated their determination to extract the most pleasure that it was possible to get, from the smallest amount of amusement. The Rev. gentleman urged his young friends, if honor bade a man to his ruin in business, or to the jail, scrupulously to follow her lead, for he declared "the hurdle of a man to be better than the chariot of a villain."

Amusements were necessary to develope originality of character. The developement of man was as yet exceedingly imperfect, and we did not know what man's capabilities were. We have never yet seen a symmetrical mind among mere men. They are all one-sided. We have seen all the good qualities of mind in a high state of perfection, separately—in separate individuals; but never have we seen them all together, combined in one person. When perfect, the mind of man would exhibit lustre as well as substance. The elements of mind developed by the fathers of New England were the best the world had ever seen; but in their circumstances it was impossible to cultivate all the qualities of the mind. The sterner and stronger ones were the most essential to them, and they were cultivated; but the softer and finer ones—the graces of the mind—their circumstances forbade them to cultivate. He hoped the time would arrive when the Bible would no longer be interpreted by the ascetic.

The sources of amusement may be found in the exercise of the physical powers—as in walking, riding, the bath, &c.; in the social emotions, gatherings, the commingling of man and woman. Man without woman, would soon degenerate into a brute. It is said that but one sex of the Lombardy poplar has been introduced into this country. "This tree, the emblem of the old bachelor, soonest dies at the top, and grows ragged all the way down." The aesthetic faculties also afforded another source of amusement.

The family circle was a source of amusement. Music was another. And there was no one of the arts which furnished such a pure, and uniformly pure, source of amusement as this. The canvass might blush, and cause others to blush, and the marble might be prostituted to the encouragement of vice; but music, however employed, could not, in itself, ever be other than pure. Music might be enjoyed without fear.

Three fundamental laws should govern amusements. Firstly, They should agree with the natural laws of health. Every thing that served to strain one part, to the injury of another part, was contrary to the laws of health, and should be avoided.

Secondly, The result must be beneficial, to be legimate—promotive of vigor of body, mind and morals. And of this, every one must be his own judge. What might be good for one, might be poison to another. There must be a variety; and adaptation to character, pursuits and circumstances must be observed. If any amusement was found to unfit us, in mind or body, for the better discharge of the duties of life, however it might be regarded by others, we were bound to abandon it at once. He declared the game of ten pins a most excellent exercise, but that it could not be recommended, owing to the demoralizing associations connected with it. The same might be said of other games—and it was time that the moral portion of the community wrested amusements from the hands of those who were bent upon using them only for selfish purposes. He lamented that clergymen were so strictly debarred from exercise, that too, of a healthful and invigorating character.

Thirdly, They must act in the line of the superior, and never of the inferior powers. The great question to be asked, in deciding on the lawfulness and propriety of a given amusement, was, What is the tone—the key note of this amusement?—what is its tendency? to elevate and ennoble, to refine and improve?—or is it to corrupt and debase? Does it act in the line of the superior faculties or of the inferior? The theatre, the opera, the circus, may gather around them the treasures of art and the ornaments of literature and taste; but if the key note—the moral tone and tendency of these amusements—is bad; if they act in the line of the inferior faculties, so much are they worse—the more dangerous and corrupting—for their employment of literature, art and taste.

Don Juan might abound in poetical beauties of unsurpassed lustre; but what was the general tone, the key-note of this poem? It was low, base, and vile. All the resources of the poet's mind were brought to bear in this one direction—in the line of the inferior faculties—to promote a base and vile purpose. It was therefore a vile poem, despite of all its poetical beauties. It was far otherwise with Milton's great poem.—Scenes of love and beauty were there revealed, as full and as rich as the imagination could conceive; but the key note was pure and holy, the tone was good; the design and tendency of the whole was to improve and elevate the soul.

He had been induced to adopt this subject as the theme of his lecture, not because it was fertile in thought, but because, in looking out from his stand-point as a minister of religion, his heart had been made sad by seeing how bad men had the control of the amusements of society—how much selfishness had done to furnish amusements, and how little religion had done towards this object. Wicked men were shrewd and sure in their plans and operations. They understood human nature, and they formed their plans with reference to the end designed; and they were almost certain to succeed. When contemplating the movements of the selfish and wicked, and their success, he was impressed with the truth, that the children of this world were, in their generation, wiser than the children of light.

In closing, he remarked, he had not addressed his audience simply because he had a lecture to deliver, but in the hope to arouse the attention of all good and reflecting men to the great importance of providing amusements for the million.

The language employed by the lecturer was strongly characteristic, and his illustrations were pointed and eminently calculated to impress upon the minds of his auditors the views which he holds upon the subject of amusements. We cannot doubt that the lecture will be the means of effecting some good in this community. It is not often that a clergyman takes so clear and practical a view of *life in the city*.

THE BLIGHT OF UNKINDNESS.

There is no blight that winter throws,
No frost, however stern,
Like that which chill'd affection knows,
Which hearts, forsaken, learn.
What solace can the world impart
When Love's reliance ends?
Oh! there's no winter for the heart
Like that *unkindness* sends!

CHRISTMAS ALL THE TIME. The first stirrings of envy, the first act of disobedience, the first impulse to rebel, awakens all the evil thoughts which forever disturb our peace. We might make a *perpetual Christmas* if we would only drink of those refreshing waters which keep us in peace. The evergreen and the spruce tree, would only be a fit emblem of the undying verdure which love in a pure heart and a cheerful countenance ever betokens.' 'And a Christmas all the time, would make life a complete holiday'—replied Frederic.

Kind reader, let us try the experiment to make it so. [Traveller.

The words of the modern lyrist, always stir my heart like the sound of a silver trumpet:—

'To all the sensual world proclaim,
One glorious hour of crowded life
Is worth an age without a name.'

Let every heart take up that word, and rejoice to send it on. [Dr. W. O. Peabody.

CHRISTIAN REGISTER.

BOSTON, SATURDAY, DEC. 30, 1848.

THE CLOSE OF THE YEAR.

Another stage of our pilgrimage concluded! Another of the mile-stones reached which are set up along the road of life! And we tarry not. Even while pausing to think, we are hurried fast onward; there will be no stay in our progress until we reach our journey's end,—the grave,—where the weary shall be at rest. Nor is our career ended there. Time opens into eternity.

We count the number of years gone by. We look back on past scenes, and they appear fresh; the distant appears nigh. Voices that we heard in youth come ringing up in their clearness through whatever interval of time has elapsed. Events that thrilled us with joy or fear, years and years ago, seem but as yesterday. Our wanderings over mountains and vallies, on rivers lakes and ocean; the places in which we have sojourned for a season, perhaps far remote from where we now are—a line of light runs through them all; we see them all in a moment of time.

"As in a season of calm weather,
Though inland far we be,
Our souls have sight of that immortal sea
Which brought us hither,
Can in a moment travel thither,
And see the Children sport upon the shore,
And hear the mighty waters rolling evermore."

How fresh, how distinct the past! But the future—that is hidden, or if we can see beyond, it is but for a very little way. The past has all become certain; the future is very uncertain. We feel this uncertainty the more, as we reach these way-marks which so distinctly separate time gone from time to come.

But be the future less or more uncertain, "hitherto hath the Lord helped us," and he "will be our guide even unto death." What the Hebrew seer of old so poetically said in respect to the nation of Israel, is true also in respect to us all—"As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him." As on the outspread wings of an all extending Providence, we have been brought hitherto. And let those praise Him, whoever began the year distrustingly, but their fears have not been realized; who set forward with the burden of heavy responsibilities, but have sustained them; who beheld around them, families dependent and looking up to them for daily bread, but who are able to gather them around at the closing year in comfort and joy; who have felt the pale hand of sickness pass over their face, but the shadow of death was not permitted to settle down on their couch, and they have revived again; who, in health themselves, have seemed to see suspended over those they loved, the shaft of death long hesitating, yet expected to descend, but at last turned aside; or who have been called to weep and mourn, but have been comforted.

Hitherto hath the Lord helped us: but still so much of life already gone! So much nearer its certain close! So much less time for finishing the work given us to do! Happy they who can say at the closing year, and who shall be able to say at the close of life, and at their final account,—We have done that which it was our duty to do! But in how many of us rises the sense of past deficiences—of omissions—of transgressions. Who of us is what he ought to be, or what he might be! Who has come to the close of the year with faults of temper subdued, with bad habits overcome, with deficiences corrected, with hearts and characters improved, with nearer conformity to the perfect standard sought and attained? There is a work both of present and future personal salvation to be accomplished, and he who has any sort of conception of its importance and greatness cannot with indifference see another year about to pass away forever, in which he has had the opportunity to work out his salvation—God working in him to will and to do.

Then there are our relations to others; our duties to our neighbor whether near or far off. In the performance of these duties lies much of the work of our salvation. We save ourselves in saving others. We make attainments in goodness as we do good to others. In whose heart, then, has the law of love become more perfectly established? in whose life is it more faithfully fulfilled?

It is the duty of Christians to realize,—and if they endeavor they shall not labor in vain to realize,—the kingdom of God in the family and in society; in other words, to promote the reign of the principles of righteousness, of order, of peace, of joy. It is theirs in the name of Jesus, and in the fulfilment of his command, to carry it forward to its completion, and "restore all things." And how much to be restored! How much wrong! How much suffering inflicted or borne from wrong! What evils remain among us which the Son of man came to remove, and which ought already to have been removed! Not a nation yet wholly christianized! Not a city! Nay, how few families in which the law of love holds its sway in glad recognition and free course! Is all done in the family or in society, which might be done? Why ask such a question, when in so many individual hearts so much is left undone that ought to be done?

Yet the work of the redemption of man, and of the removal of human evils, is advancing—by Christian human instrumentality, but more by His hand and counsel, who sent his Son to save the world. And at no period has the course of Providence determined the affairs of men more to assure the hopes of redemption, than during the year that is now about to close. Not that all the forces which have contributed to produce changes for the better in the face of human affairs, are Christian; but still the redemption of men is to be effected by men themselves, and the agency may at times be evil; yet under him who controls all, it may accomplish good, and through these imperfect stages the race advance toward perfection. We will not now speak of revolutions abroad—there are illustrations at home. The very war which was commenced for the sake of extending slavery, has led to events which will limit and weaken it. Results have precipitated the question, Shall slavery be further extended? Free territory has suddenly arisen—the means of whose acquisition were so justly to be deprecated, and were chiefly connected with the slave power—and by force of circumstances unlooked for; by a tide of free emigration suddenly rushing thither like a flood; by the action of faithful and intrepid spirits in Congress who hold up the question of human freedom in a manner that has carried the conscience and generous feelings and good sense of the people along with them, it has been determined with a force of will never before expressed, that neither on this nor any future free territory shall slavery be planted.

In these and other events which have made the year now closing so remarkable, surely we may behold signs of encouragement, and derive motives to more faithful labor; individually striving to become perfect in Christ, and laboring to present others—our families and fellow men—perfect also in him. Even our past deficiences and errors may not be in vain, if the experience gained from them shall be put to its due use.

"NEW FEATURES" IN THE BAPTIST DENOMINATION.

Under this head Rev. A. P. Mason over his his own signature thus writes to the New York Recorder.

At a Council composed of Baptist ministers and delegates, recently convened in the city of New York for the purpose of examining and, if deemed advisable, ordaining a brother to the work of the gospel ministry, some new features were given to the sentiments of Baptists in America.

Questions were propounded to the candidate on points generally, and we had thought universally, acknowledged by Baptist Churches in America as fundamental. He was requested to state his views as to the sovereignty of the Holy Spirit's operation in the regeneration of the soul—the final perseverance of the Saints—and whether he would feel free to commune at the Lord's table with baptized members of pedobaptist churches? An attempt was first made to suppress these questions as improper and impertinent. The first question was intercepted and put to him by another so modified as to lose its significance and force. And then we are told, as a Council of Baptists, that this is a disputed point, on which we are by no means agreed among ourselves! And further, the Council were told that the doctrine of the "Final perseverance of the Saints" was a disputed doctrine among Baptists themselves, and that it was disavowed by some of our ablest and best men.

Look at another new feature. The candidate had stated that he regarded baptism as a prerequisite to communion at the Lord's table. He was told by a member of the Council that this was correct so far as it went; but he wished to know of the candidate whether he would feel free to invite baptized members of pedobaptist churches to the Lord's table? This question was intercepted as improper and out of place, and on the ground too, that Baptists are not agreed on this point among themselves. It was then stated that there are Baptist churches in this city which extend the invitation to the Lord's table to all baptized believers in evangelical churches!

Has it indeed come to this? We had supposed, and we still believe, that if there is a doctrine or an ordinance next to baptism, on which American Baptists, as a whole, are agreed, it is on the terms of communion at the Lord's table. And if the first step in mixed communion has been taken by a few churches as avowed, we ask brethren with the kindest feelings, and with deep solicitude for the peace and harmony of our churches, we ask them in the name of Baptists to pause and endeavor to comprehend in all its magnitude, and to feel in all its importance, the responsibility of such a course. Let this principle be fostered and nourished in the churches of this metropolis—this heart of the Union—and by its pulsations the influence will be diffused through the whole system, to the most distant members of our American Zion. If a sickly charity has been engendered, which for once has prompted an invitation to the Lord's table, of those who were not members of regular Baptist churches, we say again, pause before that invitation is repeated, and be *sure* that you have for it the sanction of God's truth. Pause and take a survey of English Baptists, who have been dashed upon this same rock, and the identity of their churches lost in the fatal wreck. Look over our country, and ask yourselves whether you are prepared to assume the responsibility of setting in motion a train of influences, which in like manner will dash our churches and destroy the identity of American Baptists.

For ourselves, we look at these "new features" with a good deal of composure and satisfaction, and notwithstanding the earnest remonstrance with which the writer in the Recorder protests against the changes—and most important they doubtless are—we believe that the Baptist Church in adopting them will appear much more than she now does in the likeness of her Lord. The change especially in respect to communion, which the Baptist churches in England have already made, we have foreseen, and declared would reach the Baptist churches in America. The above is the first open and formal announcement that it has actually taken place.

In regard to the doctrines of perseverance, regeneration, &c., we have long been aware that the *Calvinistic* theory of them has not been insisted on by many Baptist laymen; but this is the first confession we have known that any of the distinctive Calvinistic doctrines of the "Calvinist Baptist Church," were disavowed by some of her ablest and best ministers—for by these "men" we suppose the writer in the Recorder means *ministers*. To borrow a phrase from the Watchman & Reflector, and without intending sarcasm or irony, we say, "Truly the age is advancing."

For the Register.

REV. TIMOTHY HARRINGTON, OF LANCASTER.

MR. EDITOR,—I read with satisfaction in the Register of the last week, an article by your correspondent "E. H. S.," in vindication of the course pursued by the above named clergyman in relation to the Rev. Mr. Rogers, of Leominster. His supposition seems reasonable, that the question whether Mr. Harrington was chargeable with inconsistency or any thing contrary to integrity in that matter, is a question of dates; and that whatever might have been the liberality of his opinions at a subsequent period, he was orthodox at least to some extent, when he joined in the vote for dismissing Mr. Rogers from his church for heresy.

I cannot, however, agree with your correspondent, that "it was Mr Rogers' Socinianism, and not his Arminianism, that the council condemned." For the questions involved in Socinianism, or rather it should be, Unitarianism, had not then arisen; nor did they become subjects of discussion until nearly half a century afterwards.

But I hold it to be the first principle of justice to repair a wrong, especially when done to a good man's name. And if, in the notice I had occasion recently to take of the council at Leominster, I was led by the respectable authorities which have been cited—especially that of the venerable Dr. Bancroft—into an error, I gladly accept the correction of it. The name of Timothy Harrington, I well know, is still fragrant in our churches as a good man, a ripe scholar, and as a Pastor singularly beloved by his people. What appears of his general character makes it difficult to believe, that he could have widely departed from integrity in his course towards a brother. At any rate, the quotation from Quintilian, with which your correspondent concludes, is so apt, so exceedingly like christianity, that I take the liberty of repeating it after him; and having applied it myself, I commend it to the attention of all those, who, on slight grounds are willing to accuse their brethren: "We ought to be modest and circumspect in passing a judgment on such men, lest, as it happens to the generality of censurers, we be found at last to condemn what we do not understand."

F. P.

For the Register.

CHRISTMAS EVENING AT SUFFOLK-STREET CHURCH.

MR. EDITOR,—The pastor, teachers, and friends of the Sunday School connected with this Chapel, desirous of contributing to the innocent enjoyment of the children, and of exciting a new and more lively interest in the exercises of the school, invited them to assemble, at an early hour, on Christmas evening, in the vestry-room of the Chapel; and notwithstanding the unfavorable state of the weather, and the almost impassable condition of the streets, they met, to the number of upwards of a hundred, attended by parents and friends.

The room had been very neatly decorated with evergreens, representing appropriate symbols, and in front of the desk was erected a "Christmas Tree," whose branches were loaded with colored-glass lamps and a variety of suitable presents, which the teachers had provided for the pupils of their respective classes.

On each side of the door was a motto, in evergreen letters, surrounded by festoons of the same material, one being "Children, love one another;" and the other, "Welcome, children."

The superintendent, Mr. B. H. Greene, opened the exercises with a welcome of heart and voice to the school, and gave them a brief account of the heavenly origin of the celebration of the day, its unspeakable importance to them, the duties it imposed upon them, and his anticipations as to the good effects of their meeting together on this occasion. He then announced the following beautiful Hymn, which had been prepared and printed for the children's use.

THE CHRISTMAS TREE.
BY MRS. E. A. CUSHING.

I.
We're gathered round our Christmas Tree,
A happy, happy band;
With light hearts beating thankfully,
Expectant now we stand.
When this is auld lang syne so dear,
When this is auld lang syne,
Our memories then shall grateful turn
To auld lang syne.

II.
Now, shining 'midst the verdant boughs,
The lamps like jewels gleam;
While all the gifts your love bestows,
The bounteous fruitage seem.
When this is, &c.

III.
Most welcome gifts! yet far more dear
Your thoughtful care we prize;
And, brighter than the lamps, appear
The light of loving eyes.
When this is, &c.

IV.
Like weeds upon the ocean tossed,
We sank with every wave;
How soon to hope and goodness lost,
Without your aid to save.
When this is, &c.

V.
Thanks! Thanks! 'tis all we have to give;
And prayers that we may prove
More truly, every day we live,
How much we prize your love.
When this is, &c.

VI.
And may our God, without whose will
A sparrow may not fall,
Your every hope and wish fulfil,
Through him who died for all.
When this is auld lang syne so dear,
When this is auld lang syne,
Our memories then shall grateful turn
To auld lang syne.

After the singing, one of the Sunday School agents addressed the children, expressing the interest he felt in the school; in their moral and spiritual progress; the joy he had at seeing them so full of happiness, and telling them how this happiness might be made habitual and permanent.

The presents were then distributed among the joyous groups, who were subsequently addressed in a very impressive manner by the Rev. Mr. Cruft, the pastor; who pointed out the true value of these gifts, as expressive of the love and interest which the teachers felt for the recipients. He then adverted to the great gift of a Saviour, whose birth was celebrated on this day, and intimated to them the necessity of their being born into the Spirit of Jesus, if they would become followers of him, and enjoy the felicity of his disciples.

They then moved in procession to the Library room, where tables had been tastefully arranged, and bountifully supplied with cakes and fruit, interspersed with simple ornaments, by the liberality of several friends of human improvement; and after God's blessing had been duly invoked upon this feast of love, the children partook of the fare with high satisfaction.

At the sound of the piano, they returned to the vestry room, where the company, of all ages, joined for a time in innocent pleasantry, and then retired, after having sung the Dismission Hymn.

And, Mr. Editor, I cannot but think, that there was a greater amount of rational, innocent, unmixed enjoyment at that gathering, than in the most brilliant and costly party assembled within the precincts of the city on Christmas evening. I believe it will do good to the children and their parents, to the minister and the teachers; and that all will go to their high duties with a more determined resolution, and with hearts and minds reanimated for their upward and onward progress.

T.

For the Register.

TEMPTATIONS AND PERILS OF YOUNG MEN.

MR. EDITOR,—It is thought strange by some that so many young men should leave the country and betake themselves to the city. The chance of success in business in the city is said to be very small, more than ninety out of a hundred ultimately failing, and yet there is a continued rush from the country to the city. There is not a town, probably, in Massachusetts or New Hampshire, from which many have not emigrated to Boston; gone there to seek their fortunes, that is, to get rich, to accumulate a large amount of wordly goods. This is the chief object which allures young men from the country to the city. If they are virtuous, they have, no doubt, other objects in view. They mean to keep themselves virtuous, and not only to enjoy the wealth hoped for, but to do good with it. Not unfrequently, we may suppose, do they build castles in the air, and see themselves advanced to high honors, as men of enterprise, and as benefactors of their race. But the first object is the accumulation of property. This must be the stepping stone to all distinction. Now it is not strange that young men, who see, every where, so much respect paid to mere wealth, who see the influence which it gives a man, and the deference which is paid to *his* opinions and wishes, who is reputed to be rich, it is not strange that young men should have a strong desire awakened in their breasts to become masters of this means of personal independence and outward distinction. They see no chance for any such result by any efforts they can make in the mechanical and agricultural employments of country towns. There they must labor long and hard, and have, perhaps, but a bare competency after all. They hear of this one and that one who went to the city poor boys, but are now worth tens of thousands, perhaps hundreds of thousands. Their ambition is fired. "Why cannot we do as well as they?" and they say to themselves, "We'll try." They have heard of the risk of failure, but they hope to be one of the exceptions. There is a sort of soldier's spirit in running the hazard; but that spirit is the theme of praise in the mouths of almost the whole world.

We may be sure that young men will continue to repair to the city in spite of all the means used to discourage them from such a step. Such means, however, should not be abandoned, because they may not prove entirely successful. But something more should be done. Pains should be taken in the country to educate young men so that they may have better views of the great objects of life, and information of the temptations and perils of the city should be more widely diffused. The city should co-operate in this work. In fact, it must be done, if done at all, by the wealth and influence of the city. Philanthropists in the city should associate for the purpose of warning and protecting young men, and young women too, who come within their limits. They should be looked after before they are ruined, and sunk beyond the probability of recovery. This would prove to be no inefficient mode of diminishing the means and facilities of corruptions which now exist. These means and facilities, it is said, are increasing. If this is the case, then the wealth and influence of the city, or rather the persons who possess them, are culpable. They are responsible, too, for a better state of things. Their character and interest demand it. Let vice and its attendant misery continue to increase, and the good character of the city will be lost, and neither person nor property be safe.

N. H.

For the Register.

CONVENTION AT TREMONT, ILL.

Geneva, Kane Co. Ill., Dec. 6th, 1848.

Mr. Editor: I have just returned from a meeting of Unitarian ministers at Tremont and offer to your readers a short account of it, and of the state of our cause in the vicinity. The meeting was appointed to commence the 24th of Nov., and continue three days. It was designed to be rather of a preliminary character: a conference upon the subject of future association for the more successful employment of means for the spread of what we esteem Christian truth; having also in view to increase the interest already felt in our faith in Tremont. We expected the attendance of the ministers from Chicago and St. Louis, but they failed of coming. Geneva, Quincy and Tremont were the only places represented in our convention. This would seem in New England an entire failure; but numerically it was nearly half of all the nominally Unitarian ministers west of the lakes, and we were by no means disposed to consider it a failure Weak in numbers, we felt strong in faith, and good purposes, and want to work as though we had the direct assurance of the Master that it is our Father's good pleasure to give us the kingdom. Brother D'Lange of Quincy preached on Friday evening on "Man's need of religion." On Saturday we discussed the subject of Association for more efficient and extended action. Saturday evening, the writer spoke of the "New birth and Spiritual life." On Sunday morning he spoke of the "progress of theology." In the afternoon of the same day Brother D'Lange preached on "Christ the Way." We was followed in the evening by the writer on "The sect everywhere spoken against." The attendance upon public worship ranged from 100 to 200, which in view of the stormy weather we considered as quite encouraging. Our meetings were held in a school house, except the last, for which the Baptists opened to us their meeting house,—an act of Christian courtesy for which we were truly grateful.

The Tremont society in their organization took the name of "the Church of the Messiah;" they have a chapel which will seat 150 persons nearly ready to occupy, and brother Larnard gave notice at the close of our last public service, that the next meeting for public worship would be held in "the chapel of the church of the Messiah."

The usual attendance upon his preaching, as I was informed, is about 150:—the number of communicants about 20.

At Pekin on the Illinois River, about 10 miles west of Tremont, a few Unitarians have fitted up a room for worship, and have raised a subscription of $125—which they will probably increase to 150—towards obtaining the services of brother Larnard half the time for the coming year. He was to visit them and preach for the first time, last Sabbath. At Peoria there seems to be an indisposition to make an effort to secure regular Unitarian preaching at the present time Those in the place with whom I conversed on the subject, were favorable to Tremont, but were rather faithless as to the success of any efforts in Peoria in behalf of our cause.

The opening of the Illinois and Michigan canal has increased the commercial transactions o. the towns along the River, and excited the desire for wealth. I fear there is more worship of mammon than of the true God in many of what are called our thriving and prosperous towns. In our conference upon the subject of some kind of Association for more efficient effort for the dissemination of our faith, some arrangements were made for the call of a convention of Unitarian ministers, either at St. Louis or Chicago, early in the spring of 1849, and brother Eliot was appointed to complete the arrangements and to issue a call. We hope the call will meet with a hearty response by a full attendance.

As some indication of the interest at present felt in our views of Christian truth in Tremont and vicinity, I would mention that I took with me 53 vols. of books and 300 Tracts, which were disposed of in a short time. Ten vols. in Nos. of the Christian Examiner, and 1 copy of Dr. Channing's Works were given to brother Larnard to increase his library. Miles' Gospel Narratives, Burnaps "Objections to Unitarianism Answered," and Dewey's Discourses on Human Life, were given to the Tremont Society for the use of the S. S. Teachers. Three copies of Dr. Channing's Works were bought, and eight or ten more engaged to be forwarded immediately. Brother Larnard and D'Lange are both in want of books for S. S. for circulation. A box of books and tracts will be forwarded from Geneva to Tremont the first opportunity to meet the present want.

Through the printed page we may convey saving truth to many a mind verging upon the brink of unbelief. The field for this enterprise is wide, and its improvement is full of hope of the most abundant reward. A. H. C.

For the Register.

A COINCIDENCE.

MR. EDITOR.—In reading the very interesing "Reminiscences of Dr. John Clarke" in your paper, I was forcibly reminded of a dream he related to some of his friends, where his beloved Doctor Appleton appeared to him, and named the day when they should next meet. On that very day, *Dr. C's* death happened. This may seem superstitious; but why should not a man so virtuous have received revelations from heaven, as well as the righteous men old. What I have related is no dream of mine, but was told me at the time by several of his parishoners, who on we have every reason to believe are now with those two pious men in the full enjoyment of perfect happiness in a better world.

Allow me to add, that in reading the article, I could almost hear old Deacon M. give his opinion of the sermon, as well as the reply of that truly excellent woman, to whom the remark was made.

Respectfully, J. P. T.

21st Dec. 1848.

LINES

Suggested by reading the Sermon of Rev. Mr. Judd, from the text, "His mother made him a Little Coat."

Mother, an unclothed soul
Is given to thy arms,
See that the garment which you make,
Is wrought with faithful care.

Make it a little coat,
Without a seam of sin,
The outward part humility,
And charity within.

Add to it sleeves of love
Embracing all mankind;
The buttons choose of burnished truth,
The emblem of the mind.

Firmness a collar make
All evil to resist;
Broad and expansive on the breast,
The needy to assist.

Engirdle it around
With conscientiousness,
That every word may wisdom prove
And every action bless.

Make it of richest dye,
Fit for the marriage feast;
Then at the supper of the Lamb
He'll be a welcome guest.

No varying fashion's change
Its fitness can impair,
No moth its texture can destroy
Or mar its texture rare.

'Twill be a fitting garb
To wear 'mid toils of earth,
'Twill be a bright and glorious robe
At its immortal birth.

Then, mother, ceaseless work
This garment to prepare,
In hope you may the heavenly bliss
Of a blest servant share.

Petersham, Dec., 1848.

NEW PUBLICATIONS.

Merry Mount: A Romance of the Massachusetts Colony. Boston: James Munroe & Co. 1848. 2 vols. 12mo.

This volume will be read as history by far the larger number of those who shall peruse it. And history in all essential respects it is—history faithfully written with all the charm and liveliness of a contemporary report of passing events. When a work of fiction, so called, has an historical basis, and deals largely with historical facts, and introduces us to actual persons, who had a prominent share in those facts, one desirable condition, second to no other, is fidelity to the real truth of the case. We propose this condition, because we know that a work of the character which we have defined, if written with spirit and power, is sure to transfer to the minds of most of its readers its own delineations and narrative as the veritable record of events. The volume before us cannot fail to make such an impression, and the writer of it is to be congratulated on account of the valuable information which he imparts, even more than for the amusement which he will afford.

The author finds the most, if not the only romantic era in our New England history, in the period which preceded what we call its successful colonization by the religious exiles at Plymouth, Salem, and Boston. He has chosen incidents and characters which have long invited the pen of the historian and the novelist, and he has done full justice to his theme. We can praise his work without any unmeaning compliment.

The Old Planters,—this very phrase gives promise of the mystery, the romance, and exciting incidents which impart a lively interest to the period dealt with in "Merry Mount." Before the founders of this Commonwealth established its beginnings here, some prominent spots had been occupied by *old planters*, as they are called, on whose history more light is thrown by the volume before us than in any single antiquarian record in our possession. It would not be right for us to tell enough of the story to impair its intense interest for its readers, and it is so difficult to tell a little of it without telling more, that we must content ourselves with such remarks as will not involve the narrative.—There are many more real than fictitious characters in it. And the real characters are real, presented by master delineations, and filling up their actual places in life as vividly as if we had ourselves known them. Some of the opening chapters contain sentiments and words which may rather startle one who has never associated any but the most grave and rigidly pure conceptions with our own early history, and the admirer of the Puritans may shudder as much at the description of the person and bearing of Faint-Not Mellowes, as at the vile treatment which he receives from the godless crew at the Mount. But strict fidelity to history and to the truth of character is the author's full justification. The Old Planters, who by the way, seem to have been so called because they planted nothing, or but very little, were not Puritans, as the reader will soon find. How Morton obtained the means for such riotous carousals as he is represented to have indulged in in his "palace," has always seemed to us somewhat inexplicable Our genial author is well sustained by authentic facts in his most graphic and artistic description of the hawking scene, but the butts of home brewed ale at the "Mount," are suggestive to us of certain doubts as to the source of the materials which impart the *heady* character to that beverage.

The portraiture of Blaxton is most admirable, the description of his life and habits, the report of his peculiar opinions and views, and the explanation of his eccentric fancies, will at once rivet the approving judgment of the reader. The wily Gardiner, is not blackened beyond the dark lineaments which those who knew his guile and baseness in life, have drawn of him. His three contemporaneous wives would probably, neither of them, ask that his picture might be softened.

We have implied that there are words and sentences in the book which may shock those who are accustomed to connect only the most revering and approbatory associations with the men and the deeds of our earliest annals. We ought, therefore, to add, that our fathers are treated with the most scrupulous and delicate fairness. They are neither misrepresented nor fulsomely eulogized, but honestly reported of, and faithfully appreciated. The most absolute and complete justice, which happens here to be coincident with poetic justice, is done to the graceless rowdies and to the scheming villains who figure in these pages. The scenic representations, the sentiments, the fictitious incidents, and characters, and the moral of the volume are all accordant with a just eye, a pure imagination, and a correct principle. E.

Littell's Living Age. No. 242.

Among whatever periodicals, and multiplication of periodicals among us, the Living Age seems even more indispensable than ever Mr. Littell's aid will always be in demand, and his experience and tact always prized.

The present No. commences a new volume.

The Christian Review. No. 52. Dec. 1848. Rev. S. F. Smith, Editor. Boston: Rev. William Heath, 33 Somerset St. 1848.

This No. strikes us as the ablest and most interesting of the year which it closes—at least it is so for us. The first art., "Manhood of Christ," has much ingenuity and force, though we do not quite like the style—which is too artificial and elaborate. "Christianity and the Social Relations" is a very fine production. The two articles by the editor, "Clerical Statistics and Robert Murray McCheyne," are very interesting and valuable. The writer of "Import of Baptism," reviews Dr. E. Beecher's late work on Baptism—we think very ably, thoroughly, justly. From the signature "T.," we presume it is from the hand of Dr. Turnbull.

The Christian Examiner, for January.

We have looked over this No. and received the impression that it is one of remarkable ability, and the questions it discusses of great moment and interest and seasonableness. We scarcely remember a No. which has not had some one article of special excellence, although others in it may not have been of extraordinary character. But the Examiner for January is a cluster of brilliant articles—which, while they will be admired, will also move minds to action, and mould them to the forms of excellence presented. Rev. Dr. Dewey, Rev. Messrs. T. Hill, C. A. Bartol, A. P. Peabody, Professor Lovering, Rev. J. H. Morison, F. F. Heard, Rev. Dr. Lamson, Rev. Messrs A. Hill, R. C. Waterston, and Dr. E. B. Hall are the contributors—besides several Literary Notices from various hands. For Contents, see advertisement.

Geometrical Puzzle for the Young. Boston: Wm. Crosby & H. P. Nichols.

This is a series of seventeen cards, furnishing 204 combinations of three isosceles right triangles, intended to cultivate a geometrical taste and ability in the young. It is prepared by Rev. T. Hill, and has the recommendations of Prof. Pierce of Harvard, and of Mr. Sherwin of the Boston High School. It is an admirable exercise which we hope to see adopted in common schools. In the family too, it will afford a very pleasant and useful diversion.

The Story of Little John. By Mr. Charles Jeannel, Professor of Philosophy in the Royal College of Poitiers. Translated from the French by F. G. Skinner. New York: D. Appleton & Co. 1849. pp. 204.

The story of Little-John is made a vehicle for conveying much pleasant and useful information to the young, and imparting to them useful lessons through the Scripture biographies. We are sorry the engravings are no better. We regret still more to find inculcated in it sentiments so exceptionable and pernicious as the following on enlisting.

"War exists; it is too late now to ask why, or how; you, I am sure, are ready to shoulder your musket and march . . . . . Those who have the fewest domestic ties, have the least excuse for remaining at home . . . . . your path is plain, and you will march in it, I am sure, like a good and brave citizen." p 199.

And yet, in another chapter on filial piety, it has the following:

"Suppose wicked parents were to order their child to do wrong, what then"?

. . . . . "They ought not to obey." p 95.

We do not know what sort of philosophy Mr. Jeannel is professor of; but we should suppose that the same great principle holds in the two relations of parent and country, and that when the "country calls upon her children for aid," in war, it is *not* too late to ask why or how? for she may "order" her "children to do wrong"—in which case surely "they ought not to obey."

The Glorious Stranger, and other Pieces—A Gift for the Young. Boston: Wm. Crosby & H. P. Nichols. 1849. pp. 92.

This little volume, prepared under the care of Rev. Mr. Barry of Lowell, "to aid a benevolent object," we have already noticed as forth coming. We are glad to announce its appearance, and would recommend it very heartily as a valuable token for the young.—

Clever Boys and other Stories. Boston: Gould, Kendall & Lincoln. 1848. pp. 174.

Another delightful volume of "Chamber's Library for young People"—which we wish all young people might have the privilege of reading.—

Daguerreotype vol. III No. 5.— Under its present publishers, Messrs. Crosby and Nichols, this Magazine has become regular in its issues, and is an important channel for the diffusion of foreign literature among us.

Sermons by the late Wm. B. O. Peabody, D. D., with a Memoir by his brother. Boston: Benja. H. Greene. 1849. pp. 259, 12 mo.

This is another invaluable contribution to the department of Christian biography, and another witness unto the truth whose words falling from

the pulpit shall surely not pass away. We will not now speak of it further than to say, that no Memoir we have ever read has more delighted us, and impressed us with a sense of the beauty of holiness; that the glorious cloud of witnesses arising from our midst—and, among the brightest of them, she who was the faithful wife of the subject of the Memoir, and of whom the little that is said only makes us desirous to know still more, and to feel that if her life should ever be given to the world as that of other women has been given, it would yield to none in the annals of Christian excellence, we say that this cloud of witnesses; these brothers—twins in heart and birth; this devoted female; and others once of us here below, call on us all to be faithful unto death.

The Memoir of Dr. Peabody was brought up to the year 1846,—p. xc, of the volume,— when the pen fell in death from the hands of the brother, who, in writing it, remarked to a friend that "he felt as if he were carving the letters on his own grave stone." It is completed by one who has worthily fulfilled her task, and who has added to the Memoir of the first, a brief memorial of the twin brother, Rev. Oliver W. B. Peabody, who so soon followed.

Blackwood, for December.

This No. closes Vol. 27th., and the January No. commences a new volume.—Those familiar with Blackwood, feel him to be an indispensable companion—and he is remarkably agreeable and instructive in the No. before us—discoursing of Mrs. Hemans, Remedies for the miseries of Ireland, the Caxtons, &c.—It can be had at T. Wiley's Jr.—who also has the "Independent."

The Artist's Married Life; being that of Albert Durer. Translated from the German of Leopold Schefer, by Mrs. J. R. Stodart. Reprinted from the London edition. Boston and Cambridge:—James Munroe & Co.—1849. pp. 257. 12mo.

The translator states that this volume is after the manner of Scott's "Tales of my Landlord." She first met with it two years since in a volume of Schefer's Novels; and as it justly seemed to her to possess very considerable interest, she undertook its translation. She fears she may have erred in being too literal, but this in our view makes it more valuable. Some of our most distinguished literary gentlemen, who read the work in the English edition, have spoken in the highest terms of it—and the publishers have conferred a favor in laying it before the American public in so beautiful a form, and at a price so much less than that of the English edition.

The Vision of Sir Launfal. By James Russell Lowell. Cambridge: Published by George Nichols. 1848.

This is an exquisite poem—exceedingly happy in its conception and general execution.—It is founded on a legend of the "Holy Grail"—i. e., the Sacramental Cup used by our Lord at the last supper with his disciples. This cup, according to tradition, was brought into England by Joseph of Arimathea, and remained in the keeping of his descendants, but after many years was lost. To recover it, became a favorite enterprise of the knights especially of King Arthur's time. Extracts from it may be expected next week, together with the thread of the story; and if the reader does not buy it previously, we think he will buy it then.

Golden Gems for the Christian. Selected from the writings of Rev. John Flavel; with a memoir of the Author, by Rev. Joseph Banvard. Boston: Gould, Kendall & Lincoln.—1849—pp. 123. 32mo.

We have read a good deal of *Flavel*, and need not say, that while we do not accept all his doctrines, (nor all that are expressed in this volume of selections,) we admire and love him. He is sometimes quaint, is Calvinistic, but he has the very flavor of holiness.

My Teacher's New Year's Present, For the Year 1849. By F. T. Gray. Boston: B. H. Greene. pp. 64,—32 mo.

Another delightful little volume, from the Pastor of Bulfinch Street Church, and beautifully adapted to the object mentioned in the title page.

MEETING AT THE FEDERAL ST. CHURCH. Owing to the very unfavorable weather on last Sunday evening, the audience was so small that it was thought advisable, for the better securing of the objects for which the meeting was called, to postpone it until the Sunday evening following. It was stated also that the anniversary of the Howard Benevolent Society was to be held on that present evening; of which had the Committee been aware, they would not have appointed their meeting for the same evening. The meeting was accordingly concluded with singing the doxology.

From Federal St. we went to the Old South, to attend the Howard Benevolent Society's anniversary, where, when we entered, we found as small an audience as were gathered at the former place; but it was very sensibly increased from that source. Rev. Dr. Higgins delivered an interesting discourse from the text "Bear ye one another's burdens, and so fulfil the law of Christ."

REV. MR. PERKINS has resigned the pastoral charge of the Unitarian Society in Cincinnati.

SOMERVILLE.—We learn that Rev. Daniel Waldo Stevens, of Marlboro, has engaged with the First Unitarian Society in Somerville, and entered upon the duties of the Parish on Sunday last.

This Society is vigorous though not at present large. Its Sunday School, under the care of Mr. Charles Forster, will compare favorably with the best among us.

CLOSE OF THE YEAR.

There will be a religious service appropriate to the Close of the Year on Sunday evening next, at 7 o'clock, at the Masonic Temple, now occupied by Rev C. Robbins' Society.

GENERAL INTELLIGENCE.

NORMAL SCHOOL AT WESTFIELD.—We have received the catalogue of the year, ending Nov. 22, 1848. Present number of students, 45 males, 70 females. Total for the three terms of the year, 171. Average each term, 59. Under the instruction of Mr. David S. Rowe, its able and experienced Principal, the School is in a very flourishing condition.

SECESSION OF THE HON. AND REV. BAPTIST NOEL. The reports that have been more or less in circulation for the last three years, as to the secession of Mr. Noel from the Church of England, are at last confirmed. When, three years ago, Mr. Noel openly advocated the cause of the Scotch secession, denounced State interference with Church government, and began to preach in dissenting pulpits, then did reasonable men begin also to expect that Mr. Noel could not possibly long remain in connection with a Church whose best prosperity is founded upon her union with the State.

Mr. Noel has officially announced to his chapel wardens his intention of resigning his ministry in the Church, but of not withdrawing from the exercise of it at St. John's Chapel, Bedford-row before Midsummer next. [Ch. and State Gaz.

A later account states that the Bishop, learning Mr. Noel's intention, has required him to withdraw immediately. And accordingly, at the Wednesday evening service following, Mr. N. communicated the result:

"My dear Christian brethren, many of you have heard that, as the result of opinions deliberately formed, which I know not how to alter, and the force of conviction which I am not able to resist, I have been obliged to announce my intention of leaving this congregation, where I have ministered for so long a period with comfort and satisfaction to myself, if not with profit to others. Since I addressed you last, I have seen my diocesan, and he considers it to be his duty—an opinion from which I do not dissent—to determine that I shall not remain with you beyond next Sabbath. This, therefore, is the last Wednesday evening on which I shall have the privilege of addressing you. But let us not think of little matters; let us indulge in meditations on the best of all subjects; and I have chosen the words of my text because they speak of our best Friend, and are calculated very much to console and animate us. The reverend gentleman then proceeded with his address, but in no degree further alluded to the painful subject of quitting his flock."

The reputation of Mr. Noel will make this step one of no small influence on the question of Church and State. His deportment in meeting the crisis is certainly noble, and worthy of the prefix of *Hon.* usually connected with his name.

THE SABBATH IN NEW YORK. The editor of the New York Tribune, in commenting on the violation of the Sabbath by some newspaper establishments of that city, says:

"Most of the newspaper offices, however, are like *The Tribune*, closed on the Sabbath; and we believe that public opinion will eventually compel all others to follow the example. Indeed this public opinion is rapidly becoming aware of the great fact that the Sabbath is a physical as well as spiritual necessity to the world, and that were it not for its blessed intervals of rest and recuperation, thousands of persons whose occupations are uncommonly arduous would either die of exhaustion or become insane before the prime of their years."

THE POPE IN BOSTON. In the different Roman Catholic Churches in this city, on Christmas day, prayers were offered up for the deliverance of the Pope from his present troubles.

SUDDEN DEATHS.—Mr. William J. Snelling, Editor of the Boston Herald, died very suddenly at about four o'clock, on Sunday morning, at his residence in Chelsea. He was attacked with an epileptic fit. About three hours after, his father-in-law, Mr. Simon Jordan, while making a remark of comfort to his bereaved daughter, in relation to the deceased, fell back in the chair and expired almost instantly. He was sixty-five years of age and had been in feeble health.

TRAFFIC IN SLAVES. On Thursday of last week Mr. Gott, of New York, offered a resolution instructing the committee on the District of Columbia to report a bill prohibiting all traffic in slaves in the said District. This important resolution *passed the House* by a vote of 98 to 82, and a scene of much excitement ensued.

"On the announcement of the passage of the resolution, the greatest confusion imaginable prevailed in the hall—the Speaker with difficulty managing to make himself heard. At least one dozen of the members were on their feet at the same time, all striving to make motions, or to offer resolutions, of the most conflicting character possible.

Mr. Holmes, of South Carolina, at length succeeded in making himself heard, amid the general din. He rose, he said, not for the purpose of making a speech, not for the purpose of appealing to the members of this or that section of the Union—for he verily believed that the time for talking had passed.

What was required to arrest the blighting footsteps of the Northern fanatics was action—immediate, determined, concerted action. He would, therefore, suggest to his colleagues of South Carolina to vacate th **eir seats, and** at once withdraw from the hall.

The proposition was received with ill-suppressed bursts of laughter. It did not seem to be well relished even by the Southern members.

As soon as something like order was restored, Mr. Flournoy, introduced a resolution instructing the committe on the District of Columbia to report a bill retroceding the District of Columbia to the State of Maryland, except that portion of the District which was covered by the public buildings.

After a few remarks of an animated but rambling character, the resolution was adopted.

Mr. Jones, of Tennessee, moved to re-consider. According to the rules, his motion lies over for one day."

Mr. Gott's Resolution was the occasion of a meeting of Southern members in the Senate Chamber, on Friday night, an account of which we combine from the N. Y. Courier and the Tribune:—

"Gov. Metcalf, of Ky., who attended as a spectator, was unexpectedly to himself, called upon to preside. The attendance was respectable, and numbered some seventy persons.

After the meeting was organized, its object was stated by different members who rose successively. Mr. Calhoun's name and character produced an apparent sensation when he was announced on the floor. He proceeded to review what he considered acts of aggression on the part of the North, in agitating the abolition of slavery in Congress, in pressing prohibitions, and in preventing the reclamation of fugitive slaves. In his judgment these were palpable infringements of the Constitution, and if persisted in, would lead to the most fatal consequences. While he was sincerely attached to the Union, he would not submit to a continuation of such indignities, and the time had come when the South was called upon by a sense of her honor and rights, to take a decided stand.

Various propositions were submitted, some urging violent action, others prudence, and others again, postponement. Mr. Foote was for adopting very extreme measures, and he was seconded with even more ardent zeal by Mr. Westcott.

Mr. Bayley, of Va., introduced a series of resolutions, setting forth the grievances of the South, in one of which there was a distinct declaration, that the Union was virtually dissolved by the proceedings in Congress.

An effort was made by the South Carolina members and a few others to force this manifesto down the throats of the meeting, although it was sprung upon the great body of those present, without consultation, and doubtless emanated from the little faction that is so deeply interested in producing excitement.

Mr. Stephens, of Ga., came forward at this juncture, and succeeded in carrying a motion to refer these resolutions, in conjunction with the whole subject, to a Committee, consisting of one member from each slave State, which should be authorised to report on the 15th of January. He sustained this proposition, in a speech marked by his usual good sense and discretion, insisting that it did not become the South to take any violent steps until the North had irretrievably committed itself by some overt act of offence and wrong. Mr. Toombs seconded his colleague in nearly the same strain.

Mr. Calhoun approved of Mr. Bayley's resolutions, but coincided generally in the propriety of the reference proposed by Mr. Stephens. He made one of his most eloquent and able speeches on the subject, moderate for him, containing nothing intended to excite the South, and but little, perhaps, which might be calculated to produce such a result.

The meeting was very orderly; very little excitement was manifested, and even the ultras were quite moderate in the expression of their sentiments. The remarks of Gen. Rusk, Senator from Texas,—like those of Mr. Calhoun—were listened to with the most profound attention.

The proposition of Mr. Stephens was finally agreed to with great unanimity.

The following gentlemen have been appointed the committee on the part of the slaveholding states, in accordance with the resolution of the meeting:—Stephens of Georgia, Clayton of Delaware, Chapman of Maryland, Bayly of Virginia, Venable of North Carolina, Calhoun of South Carolina, King of Alabama, Foote of Mississippi, Downs of Louisiana, Morehead of Kentucky, Gentry of Tennessee, Atchison of Missouri, Borland of Arkansas, Caleb of Florida, Rusk of Texas.

This Committee has been formed without consultation with all the gentlemen named upon it. Some of them may decline to serve, or may consent with a view of arresting the agitation and allaying the excitement.

SENSIBLE AT LAST. The Mobile Herald, speaking of Senator Douglass's Territorial Bill, says:

"The destiny of California is to be free, and we presume this destiny might as well be fixed now as later. It may save contention in Congress, from which no possible good can come to the South."

Who would have supposed that any southern paper would ever be reduced to such admission as this? California "fixed" free by Congress, without disunion! nay, to save contention, "from which no possible good can come to the South." [N. Y. Evening Post.

MASSACHUSETTS BANK RETURNS. By a copy of the "ABSTRACT" which we have received from the Department of State, we learn the following statistics;

The returns are from 112 banks; 26 in Boston. The aggregate amount of capital stock is $32,985,000. In Boston $818,980,000; out of the city $14,005,000. The amount of bills in circulation is as follows;

City banks (26)	$4,951,233,50
Country banks (86)	8,244,795,50
	13,196,029
Specie on hand,	
City banks,	1,885,805,01
Country banks,	692,225,31
	$2,578,030,32

Forty-one of the Savings Banks make returns as follows:

Number of depositors,	69,894
Amount of deposits,	$11,970,447 64
Public funds,	1,372,622 89
Loan on public funds,	25,600, 00
Bank stock,	2,025,721 91
Loans on bank stock,	173,740 00
Deposits, in banks, bearing in,	91,862 44
Railroad stock,	89 527 99
Loan on railroad stock,	309 925 00
Invested in real estate,	92,935 10
Loans on mort. of real estate,	4,171,483 67
Loans to county or town,	1,424,086 56
Loans on personal security,	2,410,171 68
Cash on hand,	152,964 41
Rate and amount of ordinary dividend, for last year 5 per cent,	461,774 88
Average annual per cent of dividends, of last five years,	5 66
An. expenses of Institutions,	36,494 96

LAWRENCE ACADEMY.—We have received a very neat Catalogue of the officers and students of this Academy from the time of its Incorporation. The total number is 1652 males; 1122 females.

The Academy is under the instruction of Rev. James Means, and is in a flourishing condition.—Present number of students, males 86; females 54.

We subjoin an extract from the historical sketch:

In the year 1838, when Messrs. Amos and William Lawrence of Boston began to promote its prosperity. These gentlemen, sons of Dea. Samuel Lawrence, an original subscriber and petitioner, themselves educated at the school, have lavished their bounty upon it, restrained only by the limit of its necessities. By them, it has been furnished with a Library of several thousand volumes, and with Chemical and Philosophical Apparatus; its buildings have been enlarged and beautified, its grounds ornamented, and above all its funds have been doubled. Eight scholarships, each of $30 per annum, for students of this Academy, have been established, four at Williams College, and four at Bowdoin College. It is estimated that from $35,000 to $40,000 have in these various ways been expended by these gentlemen alone.

It was then appropriate that the school should bear the name of these benefactors Accordingly on petition from the Trustees, in 1847, the Legislature changed the name of the Corporation to the "Trustees of Lawrence Academy."

ELIHU BURRITT'S INTERVIEW WITH LORD JOHN RUSSELL.—Our countryman, the learned blacksmith, in an account of the interview between the British Prime Minister and a deputation from the Peace Congress, lately held at Brussels, says:

"I alluded to the efforts which had been put forth to sow and cultivate the seeds of good will between the United States and the mother country; also the desire manifested by the friends of peace in America to co-operate with their brethren in the Old World, for the abolition of all war. I concluded by referring to the fact that in the recent treaty with Mexico it was stipulated that all questions of difficulty henceforth arising between the two nations should be committed to arbitration. Lord John Russell then commenced his reply in a courteous spirit and manner, taking up our different propositions *seriatim*. He mentioned some of the difficulties in the way of realizing either of the measures embodied in our resolutions, without declaring his opinion fully in regard to their ultimate practicability. He said he did not doubt that such meetings as the Brussels Congress would exercise a salutary influence upon Governments and induce a spirit of moderation and concession, should questions of difference arise between them. He admitted that the military establishments of Europe were very extensive and costly; especially those of the continental nations.

He then turned to me and responded to the statements I had made, at greater length than I had anticipated. He said he was glad to hear such a good account of peace principles in the United States, and of the prevalence of a friendly feeling toward the mother country. Alluding to the treaty with Mexico, containing the arbitration clause, he said with marked emphasis, bowing his head toward me two or three times, as if to impart a particular seriousness and significance to the declaration, —that, *if the United States should be disposed to make a similar proposal to the British Government, it would be taken into their most serious consideration.* This we regard as a most important declaration, for it conceded the principle of arbitration treaties completely: and virtually pledged the British Government to enter into the same stipulations with all other nations, which should make the proposal."

POPULAR EDUCATION IN SOUTH CAROLINA. The following paragraph is from the annual message of Governor Johnson, of the State:

I should be gratified to present you with an equally flattering account of the condition of our free schools. Defective in the frame work of their original structure they have dragged on a wretched existence, if, indeed, they can be said to exist at all, down to this day, at an immense cost, without any apparent benefits, except in the towns and cities, where from the denseness of the population, the funds appropriated for their support can be concentrated so as to make their influence felt. Year after year the attention of the Legislature has been called to this subject by my predecessors in office; and again and again legislative committees have been directed to examine into their condition; and while all conceded and exposed the defective operation of the system, no measures have been taken toward its improvement. The will to do it is certainly not wanting, for it is a subject in which every individual has an interest; and I can only account for the apparent apathy by supposing that no one knows or has the means of knowing, what is wanted to carry it into successful operation, within the means appropriated to that object. The defects of the system were early seen, and having bestowed some attention to it for many years past, and with opportunities of information accessible to few, (I mean a personal knowledge of the localities and population of every portion of the state,) I am utterly unable to suggest any improvement likely to produce results corresponding in any reasonable proportion to the very large sum annually expended in their support.

IMMIGRANTS. According to the New York Express the total number of immigrants which have arrived at that port from Jan. 1 to Nov. 30, of the present year, is 182, 189.

MORE TROUBLE AT YALE. Five young men, members of Yale College, arrested last week on a complaint issued by grand juror Hollister, charging them with breaking the windows of a number of dwelling-houses, appeared before Justice Dennett, last evening, for examination. The accused having admitted that there was "probable cause" for their being remanded to a higher tribunal for trial, they were ordered to find bail in the sum of $100 each, to answer at the March term of the County Court. [New Haven Journal.

AN APPEAL. We find the following in the Atlas:—

The Police of this city have upon their books more than 500 children, who play truant or attend school very irregularly. They belong to the Grammar Schools. As many more may be found at the primary schools. And there is every reason to believe that, perhaps, as large a number might be gathered, who have never joined a school. They may be seen trading, begging, loitering, chipping or pilfering throughout the city. It would be unkind and unjust to deal severely with them at first. Cruelty and neglect are their portion already.

The most obvious course seems to be to institute something for their guardianship and relief in each Ward. I have notified the city Marshall that an experiment of this kind will be made for the present in Ward X. Notice has accordingly been given, that the basement room of the Warren street chapel, entrance on Pleasant street, will be open each day for such children. A lady will be in attendance to take their names and residences. Visitors will immediately investigate each case. And with the help of the city, the benevolent societies, and my friends, I will pledge myself to have every reasonable want supplied.

School books are already at my disposal. Other help can be commanded. But I must appeal to private resources for shoes, cloth, new and second hand clothing or money.

The inhabitants of the Ward will also have the kindness to direct children of the class in question at all hours, and especially in school time, to this room. CHARLES F. BARNARD.

MISS DIX is petitioning the North Carolina Legislature to endow a Lunatic Asylum, and with so much success that a joint committee has reported a bill appropriating $100,000 for the purpose.

LIBERIAN AMBASSADOR. The free and independent Republic of Liberia has appointed the Rev. Mr. McLain (Secretary of the American Colonization Society,) its Minister at the seat of Government of the United States. Being a white citizen of our country, it was thought he would be recognized without question.

CONGRESSIONAL, CALIFORNIA AND FREEDOM. We have mentioned the California petition. The scene which occured at its presentation is worthy of record:

Mr. Benton arose and said that he held in his hand a petition from the people of New Mexico, praying congress to establish a territorial government. The petition sets forth the fact that the convention represented from 75,000 to 100,000 people. It was held at santa Fe, and they respectfully ask of the Congress of the United States, a civil government of some character, to be protected from the introduction of slaves into their territory—and protest against having any portion of their territory set off into Texas.

Mr. Benton said the petition was reasonable in its character, and ought to be granted. Mr. Calhoun declared the petition to be unreasonable and insolent. Mr. Benton replied warmly, and Mr. Calhoun rejoined. A flare-up was threatened. Messrs. Rusk, of Texas, and Westcott, of Florida, denounced the petition. The controversy was continued by Messrs. Benton and Westcott. Mr. Clayton of Del., said that the petitioners had a right to offer the petition, provided it was not disrespectful. Mr. Calhoun reiterated his previous remarks that the petition was insolent, and ought not to be received. Mr. Benton replied with much warmth. Finally the motion to print was decided in the affirmative.

ISTHMUS OF PANAMA. Mr. Benton reported favorably on the memorial of Messrs. Aspinwall, Stephens and Chauncey. The bill proposes to contract with them for the transportation of Government property and troops across the Isthmus of Panama. The contract is proposed to be made as soon as the railroad is under way.

Mr. Hale, of N. H. opposed the bill. He said the treaty between the United States and New Grenada gave a right of way to the United States, and not to individuals. If this was not a monopoly, he did not know what was. The right given to the whole people of the U. S. was proposed to be taken from them and given to three individuals—Messrs. Aspinwall, Stephens, and Chauncy. His impressions were more decidedly against this bill than any that had ever come before the Senate.

☞ AMERICAN UNITARIAN ASSOCIATION. The Treasurer acknowledges the receipt of the following sums, viz:—

From Hawes' place Society in South Boston		$100 00
do	Auxiliary Association in Watertown	36 71
do	a Lady	1 00
do	Auxiliary Association in Waltham	38 00
do	do do in Dublin, N. H.,	17 00
Legacy of the late W. C. Shaw, Esq., of Baltimore		500 00
do	Auxiliary Association in Newport, R. I.,	15 00
do	do do Brooklyn, N. Y.,	45 00
do	do do Saco	17 00
do	do do Charlestown, N. H.,	9 00
do	do do Cabotville	15 00
do	a Lady in Unitarian Society in Keene, N. H., to constitute Mrs. E. D. Livermore a Life Member	30 00
do	a Lady and Gentleman in do for Meadville	30 00
do	Ladies' Sewing Society in do for do	30 00
do	three persons in do for Galena	8 00
do	Auxiliary Association in do	59 00
do	Rev. J. V. Brown of New Bedford	2 00
do	Mrs. Everett of Providence	1 00
do	Rev. Mr. Lunt's Society in Quincy including 30 from Hon. Josiah Quincy to constitute himself a Life Member	78 36
do	Donation to constitute Rev. Eph. Peabody a Life Member	30 00
do	Ladies of First Parish in Pepperell to constitute Rev. Chas. Babbidge a Life Member	30 00
do	Ladies in Harvard	1 00
do	Col. John Black of Ellsworth, a donation	50 00
do	Sarah Greene of Cambridge to constitute herself a Life Member	30 00
do	Auxiliary Association in Milton	12 00
do	the Third Parish in Dorchester	10 00
do	Second Society in Portland	45 00
do	Auxiliary Association in Rev. Dr. Gannett's Society, Boston	132 15

dec30

☞ NOTICE. All the *past pupils* of the undersigned, and all gentlemen, who have, at any time, been associated with him in the business of instruction, are affectionately invited to meet him at his residence, No. 12, Essex Street, on New-Year's evening, at 7 o'clock.
dec16 3tis G. F. THAYER.

☞ INDIANA STREET CHURCH. Rev. Geo. E. Ellis of Charlestown, will preach in this Church next Sunday evening, Dec. 31. Services to commence at 7 o'clock.

☞ A contribution will be taken in aid of the Church. dec31

☞ NOTICE. Service on Sunday evening in the Freeman Place Chapel. Subject—"THE LAST NIGHT OF THE YEAR." Commencing at 7 o'clock.
dec30

MARRIAGES.

In this city, 20th inst, by Rev Dr Young, George F. Butman to Miss Mary C., daughter of L. A. Dowley, Esq.

In Charlestown, 17th inst, by Rev Mr Ellis, Mr Samuel N. Prince of Boston to Miss Ann Maria Hall of C.

In Mansfield, at the Unitarian Church, on Sunday evening last, by Rev William H. Kinsley, Mr Charles A. Brown of Mansfield to Miss Mary Jane Perkins of West Bridgewater.

Mr David Hardon to Miss Susan M. Skinner.

Mr Valorus Hodges to Miss Hannah L. Grover all of Mansfield.

In Portsmouth, N. H., 14th inst, by Rev A. P. Peabody, Mr C. F. Plummer to Miss Jane Ann Dixon, daughter of Capt William F. Dixon, formerly of P.

In Baton Rouge, 6th inst, by Rev John Burke, Rector St. James's Church, William Wallace Smith Bliss, Brevet Lieutenant Colonel of the United States Army, to Mary Elizabeth Taylor, daughter of Major General Zachary Taylor, President elect of the United States.

DEATHS.

In this city, 16th inst, of scarlet fever, after an illness of thirty-six hours, William Albert son of R. W. and Caroline Holman, 2 yrs 6 mos.

In West Cambridge, 24th inst, of scarlet fever, Philip Winslow, eldest child of N. M. and Mary E. Fessenden, 2 yrs 10 mos.

"Oh! blessed are the early called, whose tender trembling feet,
Ne'er wandered in the tangled paths, where sin and sorrow meet.
Thy lisping accents never learned the wily touch of art,
But undefiled life's little rill flowed purely in thy heart.
There is another little hand to heaven's sweet harp-strings given,
Another gentle seraph voice,
Another star in heaven."

In Lyme, Ct., 10th inst, Mr Reuben Champion, 92, a revolutionary soldier.

In Stonington, Ct., 9th inst, Mr Jonathan Ward, 74.

CHOICE ILLUSTRATED WORKS. For sale by JAMES MUNROE & CO., 134 Washington, opposite School street.

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Mrs. Jameson's Characteristics of Women, 8vo.
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IV. Alexander's Isaiah.
V. Somerville's Physicial Geography.
VI. Neander's Life of Christ.
VII. Church Music.
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JUST published, by BENJ. H. GREENE, 124 Washington st. "My Teacher's New Year's Present," for 1849, by Rev. F. T. Gray.

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Rev S Lincoln at Hampton Falls 107
Rev Mr Edes at Woburn 115
Rev Amos Smith, Leominster 194
Rev T S King at Hollis street, Boston 199

CHRISTIAN UNION. Mr. Wm. H. Porter informs the "Christian Alliance" of a pleasant occurrence in Rye, N. H. There is, we believe, a "*Christian*" Baptist congregation there. If that was included in the denominations thus met together, it is still the more remarkable.

"I went there to visit my native place, and to revive the reminiscences of the scenes of my childhood. At several conferences among the pastors of the various churches, it was proposed that, on the following Sabbath, all the denominations, Congregational, Baptist, and Methodist, should meet together in rotation, "at their respective houses of worship." The arrangement was made and all concurred in it. The Sabbath dawned propitiously and at the first service in Bro. Otis's house there was a thronged attendance, while a discourse, and we trust not an unprofitable one, was presented upon the last prayer of our Saviour, "That they all might be one—as thou Father art in me, and I in thee—that the world might believe that thou hath sent me." It was altogether a new step and a happy scene. But in the afternoon all met in brother Mosier's house, and it was a scene of still deeper and more vital interest.—After several addresses, prompted by the prevailing spirit of sacred union, and it was believed, by the spirit of God, all Evangelical Christians, by invitation, participated in the Sacrament of the Lord's Supper. All, without exception, said it was good to be there. Denominational prejudice seemed to have found no place, and past deficiences and unessential distinctions were confessed, we trust, to be forgiven and forgotten.

A third service in Bro. Willingford's Methodist church prolonged the scene of the blessed union, and one circumstance had the effect to highten and perfect the interest of the day. It was the usual season for the monthly concert of prayer for missions.

HAYDN. The poet Corpani once asked his friend Haydn, "How it happened that his church music was always of an animating, cheerful and even gay description?" To this, Haydn's answer was: "I cannot make it otherwise; I write according to the thoughts which I feel,—when I think upon God, my heart is so full of joy, that the notes dance and leap, as it were, from my pen; and since God has given me a cheerful heart, it will be easily forgiven me that I serve him with a cheerful spirit."

DANGER OF REVERIE. Do any thing innocent, rather than give yourself up to *reverie*. I can speak on this point from experience. At one period of my life I was a dreamer, castle-builder. Visions of the distant and future took the place of present duty and activity. I spent hours in reverie. I suppose I was seduced, in part, by physical debility. But the body suffered as much as the mind. I found, too, that the imagination threatened to inflame the passions, and that if I meant to be virtuous, I must dismiss my musings. The conflict was a hard one; I resolved, prayed, resisted, sought refuge in occupation, and at length triumphed. I beg you to avail yourself of my experience. [Memoir of Dr. Channing.

CALIFORNIA AND SLAVERY. The following are extracts from the Californian, published at San Francisco, files of which to the 7th October have been received in New Orleans:

"*Slavery.* In reference to the slave question, the editor says: 'We believe we echo the sense of the country, when we assert that slavery is neither needed nor desired here, and that if their voice could be heard in the halls of our national Legislature, it would be as the voice of one man, 'rather than put this blighting curse upon us, let us remain, as we are, unacknowledged, unaided.'

MOST PRAISEWORTHY. The will of Gen James Taylor, late of Newport, Ky., has been set aside, agreeably to the wish of the heirs and legatees, and an equitable division of the immense property left by the General has been made in a way satisfactory to all parties. There is one act of the survivors of the family of Gen. Taylor, in council, that deserves especial notice, as most noble and generous. The heirs determined, without a dissenting voice, *to make free the slaves belonging to the estate, about forty in number, with provision for the support of the aged and the young children!* [Cincinnati Gazette.

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aug14 tf

TEACHER. A lady who has for some time given instruction in a public Academy, in the higher English branches, in French, Drawing and Painting desires a situation either in a family, or in a private school. Satisfactory references will be given. Inquir at this Office. istf sept16

CROSBY & NICHOLS publish this day: Remarks on the Science of History, followed by an a Priori Autobiography, 1v 12mo, 160 pages—price 62c. The Christian Church and Social Reform, a Discourse delivered before the Religious Union of Associationists, by Wm H. Channing—price 12c. Miriam, a Dramatic Poem, by Mrs E. B. Hall, 50c., 2d ed. Unitarian Annual Register for 1849. The Eskdale Herd Boy, a Scottish Tale, by Mrs. Blachford.

dec9 111 Washington st.

NO. 5. DAGUERREOTYPE FOR DEC. 23d, 1848. This day published.

CONTENTS.

1. The Aristocracy of England.
2. A Steerage Emigrant's Journal.
3. Dasee Lewellyn's Wish.
4. Life in the Bush.
5. Library Statistics.
6. The French Republic.
7. A Visit to Santina.
8. Eileen,—a Ruin.
9. Political Parties in England.
10. The War Prisons in Dartmoor.
11. Life in Bohemia.
12. Mary Barton.
13. Collectanea.
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in connection with the Surgeons of that Institution, who are respectfully referred to.

Extracts from the Reports of the Exhibition of the Worcester County Mechanics Association.

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HENRY N. HOOPER, Vice. Pres.
JOHN KUHN, Sec."

Extract from the Report of the Mass. General Hospital.

"Dr. Morton, in 1846, discovered the facts before unknown, that Ether would prevent pain in Surgical Operations. He first established these facts by numerous operations on Teeth. eopos dec9

ANNUALS FOR 1849.

RECEIVED by JAMES MUNROE & CO., The Rosary of Illustrations, 8 plates, 8vo, mor. and cloth, edited by Rev. E. E. Hale. The Women of the Scriptures, 12 plates, 8vo, mor., edited by Rev. H. Hastings Weld. Beauties of Sacred Literature, edited by Thomas Wyat, A. M., original piece eight plates, 8vo. The Sketch Book, illustrated, 8vo; also the Sketch Book, 12mo, without plates. The Opal, edited by Mrs. Hale, 8vo; 8 plates, mor. The Christmas Roses, small 4to, 6 plates. Buds and Blossoms, 9 plates, small 4to. Christmas Blossoms, by Uncle Thomas, 6 plates. Fairy Ring, for 1849, 12 plates. Keepsake of Friendship. Rose of Sharon. The Gem, for 1849. The Waldorf Family.

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dec16 1is2os

JESUS AND HIS BIOGRAPHERS. By W. H. Furness. Jesus and his Biographers, or remarks on the Four Gospels, by W. H. Furness, 1 vol. A few copies just received by

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CONTENTS OF NO. 241 LIVING AGE,—Price 12½ cents.

1. The State of Europe—Edinburgh Review.
2. Blowing Part—Chambers' Journal.
3. Crape Shawls—Scientific American.
4. Quebec—Sharps' Magazine.
5. American Genius in England—Hunts' Merchants' Mag.
6. Good in Everything—Spectator.
7. Liebig on the Vital Forces—Chambers' Journal.
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9. European Correspondence—Of the Living Age.

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Journal of the Pilgrims at Plymouth, in 1620, edited by Rev. Dr. Cheever.

Merry Mount,—a Romance of the Massachusetts Colony.

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Essays, by E. P. Whipple, 2 vols.

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THE ARTISTS' MARRIED LIFE. JAMES MUNROE & CO.,—publish this day. The Artists' Married Life; being that of Albert Durer, translated from the German of Leopold Schefer, by Mrs. J. R. Stodart, 1 vol 16mo, very neatly printed with the rules around the page. Also,—the Discourses complete of Dr. Henry Ware, Jr., in two vols 12mo, with portrait—price $1 0o the volume. Just published,—"Beauties of Sacred Literature," edited by T. Wyatt, A. M., Editor of the Sacred Tableau, etc., etc., 8vo, 8 steel plates and beautifully bound. Verses of a Life Time, by Caroline Gilman, 16mo. Poem by W. B. Tappan, new vol 16mo., &c., &c.,

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nov25 os6mos

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REFERENCES.—Prof. Beck, Rev. R. M. Hodges, Cambridge, Jas. Brown, Esq., (Little & Brown,) Boston.

For further particulars, address Mr and Mrs Mack, care of S. O. Mead, Esq., Boston.

Aug. 12, 1848. os1y jan29

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